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VARIETIES

OF

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SELECTIONS

FROM THE

PORTFOLIO OF THE LATE JOHN BRADY, ESQ.

Author of "Clan's Cabinet."

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ARRANGED AND ADAPTED FOR PUBLICATION

BY

JOHN HENRY BRADY,

HIS SON.

"You shall not, gentle reader, say that my little pocket book, being culled and picked out of others, is worse than you shall say that the flimsie weblie of the spider (...) seth in value the treasures of the bee—because the one is drawn from his own bodye, and the other is culled from flowers which are not his own."

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PREFACE.

To the friends of my late father no apology will be necessary for the publication of this volume. The high estimation in which he was held, by all those who were sufficiently acquainted with him to appreciate his character; and the warmth and sincerity with which he was beloved by such as were more intimately connected with him; would, perhaps, insure a favourable reception for any thing professing to be selected from his stores.

I would fain hope, however, that in addition to this, there will be found in the following pages sufficient matter, both of information and interest, to have warranted me in offering the work to the rest of the public; and I am free to confess, that it will be subject of great disappointment to me to find that my judgment has, in this instance, misled me; which I am the more anxious

about, as my father's fame may be considered to be in some degree concerned in it, although for the publication of the volume in its present shape I only can *justly* be held accountable. The contents of it are certainly selected from MS. left by my father in a very loose and unfinished state, but for what purpose accumulated by him (unless with the view to the publication of an Encyclopædia between "Chambers's" and the "Britannica," a task which has recently been so well performed by the celebrated Dr. Rees, now no more) it is impossible to say. I have only to add, that I have taken great pains in the selection and arrangement of the numerous articles, in order to make the whole as acceptable as possible, if not as a reading book, at least as one for curious reference on the subject of proverbs, etymology, and other philological questions; and, in order that no value should be attached to any statement beyond what its merits may claim for it, I have been careful, in every case, to give the authority (where possible) from which the information has been derived, so

that every reader may form his own opinion of its authenticity.

To those noblemen and gentlemen (principally entire strangers to me) who, out of respect to my late father, and to give consistency to a young man's hopes, have been so kind as to honour me with their names as subscribers, I have to express my grateful thanks, and to assure them that I duly appreciate the motives which have induced them thus to befriend me. A long and serious illness, which has rendered me incapable of applying myself to any occupation for above nine months past, will sufficiently account to them for the delay which has unavoidably taken place since they were kind enough to send me their names.

THE EDITOR.

London, December 1825.

CONTENTS.

	Page
Preface	iii
Collection of Proverbs	1
Miscellanea, from various Authorities	63
The Editor's Pocket-Book	131
Curious Derivations	141
The Derivation of the Names of Places	165
Index	285

PROVERBS.

"A DAB AT ANY THING."

A DAB is considered to be a mere corruption of the word *adept*, which signifies a person far advanced or perfect in any thing, and is no other than the Latin *adeptus*. In the same way as *a cute man* is an abbreviation of *acute*, or the Latin *acutus*, and signifies a person that is sharp, clever, neat; or, to use a more modern term, *au fait*, at the subject you happen to be speaking of.

"AS FINE AS A HORSE."

Of this proverbial expression the following extract, from the "Life of Mrs. Pilkington," will be a sufficient explanation:

"They took places in the waggon (for Chester), and quitted London early on May-morning; and, it being the custom in this month for passengers to give the waggoner, at every inn, a riband to adorn his team, she soon discovered the origin of the proverb *As fine as a Horse*; for before they got to the end of

their journey, the poor beasts were almost blinded by the tawdry, party-coloured, flowing honours of their heads."

"AS CUNNING AS CROWDER."

Dr. Fuller died while he was writing his work called the "Worthies of England;" that book, therefore, is not so complete as it would otherwise, probably, have been. In some counties he has registered the proverbial sayings peculiar to them; in others he has omitted them. "*As cunning as Crowder,*" a saying prevalent in the North, is one which he has omitted. The above saying, current also in the north-west part of England, originated, we are told, from the following story: One Samuel Crowder, a carrier, was desired to bring a pound of tobacco for a neighbour: accordingly, he buys the tobacco, and packs it up in the mouth of a sack of salt. As the weather was wet, the salt, being moist, broke through the paper which contained the tobacco. Next day, therefore, when Crowder and his wife were unpacking, they found, to their great surprise, some of the tobacco and salt mixed together. His wife Mary made great lamentations, to have so much tobacco and salt spoiled, and certainly to be paid for by them; but Samuel, wondering at his wife's simplicity, told her he had thought of a method of separating them immediately, and ordered her to fetch a pail of water, which was done; he then emptied the tobacco and

salt into the water. "Now (said he to his wife), there is a quick thought of mine, you fool; you see all the tobacco swims at the top, and all the salt falls to the bottom." So when any persons do not act quite so smartly as they should, they are said to be *as cunning as Crowder*.

"BY HOOK OR BY CROOK."

The proverb of getting any thing *by Hooke or by Crooke*, is said to have arisen in the time of Charles I., when there were two learned judges named Hooke and Crooke; and a difficult cause was to be gotten either by Hooke or by Crooke. Spenser, however, mentions these words twice in his Faery Queene.

"The which her sire had scrapt by hooke and crooke."

B. v, C. 2. S. 27.

"In hopes her to attain by hooke or by crooke."

iii. 1. 17.

Here is a proof that this proverb is much older than that time; and that the phrase was not then used as a proverb, but applied as a pun. It occurs in Skelton.

Warton.

"FROM HELL, HULL, AND HALIFAX—GOOD LORD, DELIVER US."

The woollen manufacture was erected here (Halifax, Yorkshire) about the year 1480, when King Henry VII. caused an act to pass prohibiting the exporta-

tion of unwrought wool, and to encourage foreign manufacturers to settle in England; several of whom coming over, established different manufactures of cloths in different parts of the kingdom: as that of bays at Colchester; says at Sudbury; broad cloth in Wilts, and other counties; and the trade of kerseys and narrow cloth at this place and other adjacent towns; and as at the time when this trade began, nothing was more frequent than for young workmen to leave their cloths out all night upon tenters, which gave an opportunity for the idle fellows to steal them, a severe law was made against stealing cloth, which gave the power of life and death into the hands of the magistrates of Halifax. But this law was extended to no other crime; and the conditions of it, as I have said, intimate as much, for the power was not given to the magistrates to give sentence unless in one of these three plain cases:

1. *Hand Napping;* that is, when the criminal was taken in the very fact.

2. *Buck Bearing;* that is, when the cloth was found upon him.

3. *Tongue Confessing,* which needs no explanation.

The fact likewise was to be committed within the liberties or precincts of the forest of Hardwick; and the value of the goods stolen was to be above thirteenpence halfpenny.

When the criminal was taken he was brought before the magistrates of the town, and they judged, sentenc-

ed, and executed the offender, or cleared him, within so many days—I think it was three market days. If the offence was committed out of the vicarage, but within the bounds of the forest, then there were *Frith Bourgers* also to judge of the fact, who were to be summoned out of the *forest holders*, as they are called, who were to hold of that frith, that is, of the forest. If they acquitted him of the fact, he was immediately discharged; if they condemned him, nobody could reprieve him but the town. The country-people were, it seems, so terrified at the severity of this proceeding, that hence came that proverbial litany which was used all over Yorkshire:

From Hell, Hull, and Halifax—Good Lord, deliver us.

Tour of England and Wales, 1742.

"HE DID VERY WELL FOR HIS OWN HAND, AS HENRY WYNNE DID."

In the fourteenth century the clan Chattan possessed the greatest part of the country of Badenoch, and lived happy and respected; but a fatal discord between two of the tribes broke their harmony, and occasioned the memorable combat to the northward of Perth, in the year 1396. The Earls of Crawford and Moray, by commission, attempted to reconcile them, but without success: wherefore they proposed that thirty on each side should decide the quarrel by the sword, in presence of the king and nobility. (Who the com-

batants were, and what the difference between them was, see *Mil. Hist.*, p. 216.) The parties, like the Roman Horatii and Curatii, accepted the offer; but when they met on the day appointed, one of the clan Chattan absented himself through fear; and a smith, named Henry Wyne, offered to supply his place for a crown of gold, about seven shillings and sixpence value. The conflict was fierce and desperate; of the clan Cay twenty-nine were killed, and the thirtieth escaped by swimming the Tay; and of the clan Chattan nineteen were killed. The victory was much owing to Henry Wyne, which gave rise to the proverb, "He did very well for his own hand, as Henry Wyne did." His posterity (called Stiochd a Gune Chrnim, the issue of the Stooping Smith) were incorporated with the clan Chattan.—*History Moray*, 1775.

BURIDAN'S ASS.

Buridan supposed a hungry ass, or an ass equally hungry and thirsty, placed between two bushels of oats, or a bushel of oats and a vessel of water, each being equadistant from him: he then inquired what the ass would do. If it was answered, he would remain there till starved to death, it brought the laugh on his side, since that evidently appeared to be absurd. If it was answered, that the ass would both eat and drink in that situation, "then (cried he) the ass has free will; or, of two equal attractions, one is greater than the

other." Hence Buridan's ass became famous among the schoolmen, and at length proverbial.—*Gent. Mag.* 1791.

"THE KING NEVER DIES."

Upon the death or demise of the king, his heir is that moment invested with the kingly office and royal power, and commences his reign the same day his ancestor dies; hence it is held as a maxim that the king never dies.—*Bacon's Abridgment.*

"ART AND PART."

A term used in the north of England and in Scotland. When any one is charged with a crime, they say *he is art and part* in committing the same, *i. e.* he was both a contriver and acted his part in it.—*Dictionary of Husbandry, &c.*, 1728.

"LOVE ME LOVE MY DOG."

The meaning of this saying is sufficiently obvious: *viz.* if you love me, you must also love those about me.

The following extract, although it has little connection with the subject, will be found curious.

The favourite Dogs of the Prince of Orange.—About twenty or thirty years ago (says Redo, 1799), the fashionable lap-dog was the Dutch pug; every old

duchess in the kingdom had three or four, and these little ugly animals were the ladies' favourites from the accession of William the Third to the death of George the Second; since which time the breed seems nearly extinct. They were generally decorated with orange ribbons, and in high favour at court. King William being very partial to them, his courtiers apprehended he had learned the old English proverb, "Love me love my dog." The reason of this partiality is not generally known, but may be accounted for by the following anecdote, related in a very scarce old book, "Sir Roger William, his Actions of the Low Countries," imprinted in the year 1618."

"The Prince of Orange having retired into the camp, Julian Romero with earnest persuasions procured license of the Duke D'Alva to hazard a camisado, or night attack upon the prince. At midnight Julian sallied out of the trenches with a thousand armed men, mostly pikes, who forced all the guards that they found in their way into the place of arms before the prince's tent, and killed two of the secretaries, the prince himself escaping very narrowly; for I have often heard him say that, as he thought, but for a dog, he had either been taken or slain. The attack was made with such resolution, that the guards took no alarm until their fellows were running to the place of arms, with their enemies at their heels; when this dog, hearing a great noise, fell to scratching and crying, and awakened him before any of his men; and as the prince laid in his

arms, with a lackey always holding one of his horses ready bridled, yet, at the going out of the tent, with much ado he recovered his horse before the enemy arrived. Nevertheless, one of his equerries was slain, taking horse presently after him, as were divers of his servants. The prince, to shew his gratitude, until his dying day kept one of that dog's race, and so did many of his friends and followers. These animals were not remarkable for beauty, being little white dogs, with crooked flat noses, called camuses."—*Rede's Anecdotes and Biography*, 1799.

"DEAD AS CHELSEA."

Chelsea, a village near London, famous for the military hospital.

To get Chelsea; to obtain the benefit of that hospital.—"*Dead as Chelsea*, by G—d!" an exclamation uttered by a grenadier at Fontenoy, on having his leg carried away by a cannon-ball.—*Dictionary Vulgar Tongue*, 1788.

"AS DEAD AS A HERRING."

The herring is a delicate fish, which is killed by a very small degree of violence. Whenever it is taken out of the water, even though it seems to have received no hurt, it gives a squeak, and immediately expires; and though it be thrown instantly back into the water,

it never recovers. Hence arises the proverb "as dead as a herring."—*Anderson on the State of the Hebrides.*

"DEAD AS MUTTON."

A common expression among the lower order of people to denote the certainty of decease, took its rise, most probably, from the circumstance of mutton being only so called after the death of the animal, before called a sheep, has taken place.

N.B. Although beef, veal, pork, &c. &c. likewise similarly acquire such denominations by the death only of the oxen, &c. &c., yet that does not lessen the probability of the presumed derivation of the expression abovementioned.

"MORE SIRS THAN KNIGHTS."

The title of *Sir* was formerly given to priests in holy orders who had taken their degrees, whilst that of *Master* was given to those who had commenced in the Arts. (Fuller's Church History, book vi. p. 352.) Hence Fuller quaintly observes, in a marginal note to the history, that there were more *Sirs* than *Knights*.

The appellative *Sir* seems to have been applied to the clergy, nearly as late as the reign of William and Mary: for in a deposition in the Exchequer, in a case of tithes, the witness, speaking of the curate, styles him Sir Giles.—*Warner's Hampshire.*

"THERE IS LADY DONE FOR YOU."—CHESHIRE.

Sir John Done, Knight, hereditary forester and keeper of the forest of Delamere, Cheshire, died in 1629.

When that Nimrod James the First made a progress, in 1607, he was entertained by this gentleman at Utkerton, &c. He married Dorothy, daughter of Thomas Wilbraham, Esq., of Woodhey; who left behind her so admirable a character, that to this day, when a Cheshire man would express some excellency in one of the fair sex, he would say, "There is Lady Done for you." —*Pennant's Journey from Chester.*

"THE SALE FREES YOU FROM RENT."

Venta Deshaze Renta.—HISP.

Another disadvantage to agriculture is, that where the land happens to be let to a tenant, which is not often the case, the sale of the estate voids the lease, from whence comes their Spanish proverb, *Venta Deshaze Renta*, "the sale frees you from rent." This is so directly contrary to our law, and the equity of the thing, that the discouragement to the farmer need not be insisted upon.—*Court Miscellany*, 1766.

"TO BLOW A MOOR."

Corrupted from *à mort*, Fr., at the death; to sound the horn in triumph, and call in the hunters at the fall or death of a deer.—*Ryder's Dictionary.*

"TOUCH NOT THE CAT, BUT A GLOVE."

This is a *motto* belonging to the family of MacIntosh, in the north of Scotland, who have for their crest a wild cat; and the motto, like many others, directly alludes to the crest. The word *but* in the Scottish dialect means *without*, so that the motto in plain English is "Touch not the cat without a glove;" or, in other words, meddle not with a vicious, or noxious animal, without being secure against its efforts to hurt you.—*Gent.'s Mag.* 1807.

"MANNERS MAKE THE MAN, QUOTH WILLIAM OF WICKHAM."

William of Wickham was a person well known. He was Bishop of Winchester; founded New College, in Oxford, and Winchester College, in this county. This generally was his motto, inscribed frequently on the places of his founding, so that it hath since acquired a proverbial reputation.—*Ray's Proverbs*, 1737.

"IT WILL DO, IN SPITE OF THE DEVIL AND DICK SENHOUSE."

(*A Saying in Cumberland, mentioned in Sanford's MS.*)

They were a constant family of gamesters, and the country people were wont to say, the Senhouses learnt to play at cards in their mother's belly. The doctor playing with a stranger, he tipped the die so pat,

that the other exclaimed, "*Surely it is either the devil or Dick Senhouse.*" A common saying, "*It will do in spite of the Devil and Dick Senhouse.*"

When he was a scholar at Cambridge, coming into the country to see his friends, his horse happened to cast a shoe, and having no money to pay the smith withal, "*well, well,*" says the smith, "*go your ways, and when you come to be Bishop of Carlisle you'll pay me ;*" which he did in abundance of gratuity, and was a religious and honest pastor."—*Hutchinson's History of Cumberland,* 1794.

"DAVID'S SOW."

"*As drunk as David's Sow ;*" a common saying, which took its rise from the following circumstance. One David Lloyd, a Welshman, who kept an alehouse at Hereford, had a living sow with six legs, which was greatly resorted to by the curious ; he had also a wife much addicted to drunkenness, for which he used sometimes to give her due correction. One day, David's wife having taken a cup too much, and being fearful of the consequences, turned out the sow, and lay down to sleep herself sober in the stye. A company coming in to see the sow, David ushered them into the stye, exclaiming, "There is a sow for you ! did any of you ever see such another ?" all the while supposing the sow had really been there ; to which some of the company, seeing the state the woman was in, replied,

it was the drunkenest sow they had ever beheld; whence the woman was ever called "David's sow."—*Dictionary of Vulgar Tongue*, 1788.

"SLEEPS LIKE A TOP."

This we say in familiar language of a person completely under the influence of Morpheus; and we generally imagine the simile taken from the momentary pause of a peg-top, or humming-top, when its rotatory motion is at the height. But no such thing: the word top is Italian.

Topo, in that language, signifies a mouse; it is the generic name, and applied indiscriminately to the common mouse, field mouse, and dormouse, from which the Italian proverb "*ci dorme come un topo*" is derived: Anglice, "he sleeps like a top."—*Gent. Mag.* 1793.

"CORNISH GENTLEMEN ARE ALL COUSINS.

In the neighbourhood of these towns* are many pleasant seats of Cornish gentry, who are indeed very numerous, and the most sociable, generous, and kind neighbours to one another that are to be found. They usually intermarry among themselves; whence, they say, the proverb, that "All Cornish gentlemen are cousins."—*Tour of Great Britain*, vol. i., 1742.

* Speaking of St. Germains, &c.

"AS MAD AS THE BAITING BULL OF STAMFORD."

William, Earl Warren, lord of this town in the time of King John, standing upon the castle walls of Stamford, saw two bulls fighting for a cow in the meadow, till all the butchers' dogs, great and small, pursued one of the bulls (being madded with noise and multitude) clean through the town. This sight so pleased the said Earl, that he gave all those meadows (called the castle meadows) where first the bull duel began, for a common to the butchers of the town (after the first grass was eaten), on condition they found a mad bull, the day six weeks before Christmas day, for the continuance of that sport every year.—*R. Butcher's Survey of Stamford.*

"YOUNG MEN THINK OLD MEN FOOLS: OLD MEN KNOW YOUNG MEN TO BE SO."

This is quoted by Camden, as a saying of one Doctor Metcalf—*Ray's Proverbs*, 1737.

"THE WICKED OF WATER MILLOCK." Sussex.

At a little distance from the chapel is a hill commonly known by the name of the Priest's Crag. It was formerly covered with wood of different kind, and was, some years ago, the common resort of the country people for hunting, gathering nuts, and other diver-

sions; these they put in practice on the Sunday, to the great disturbance of the congregation, as their shouting, swearing, and squalling were distinctly heard in the chapel. This roused the pious wrath of the minister, Mr. Dawson, who accordingly, one Sunday, reproved and threatened them in these words: "O ye wicked of Water-Millock, and ye perverse of New Kirk, ye go a whoring, a hunting, a roaring, and a nutting on the Sabbath day; but on my soul if you go any more, I'll go with you." The parson was a keen hunter, and his expression of "I'll go with you" (which in the dialect of the country is a mere threatening phrase) striking some of the more waggish of his hearers in a double sense, the sermon and its author made such a noise, that it came to the ears of the bishop of the diocese. The bishop upon this, with the concurrence of the Duke of Norfolk, ordered the wood to be cut down. This put an end to the profanations there carried on; but the appellation of the "wicked of Water Millock" sticks to the inhabitants of that place to this day.—*Monthly Mirror*, 1799.

"U P K, SPELLS MAY-GOSLINGS."

This is an expression used by boys at play, as an insult to the losing party. U. P. K. is up-pick; that is, up with your pin or peg, the mark of the goal. An additional punishment was thus: the winner made a hole in the ground, into which a peg about three inches long

was driven, its top being below the surface; the loser, with his hands tied behind him, was to pull it up with his teeth, the boys buffeting with their hats, and calling out, "Up pick, you May-Gosling," or, "U. P. K. Gosling in May." A May gosling, on the first of May, is made with as much eagerness in the north of England, as an April noddy (noodle) or fool, on the first of April.

In 1688, when James the IId. left the kingdom, a rising of the Roman Catholics was expected in the south of Lancashire; when an order was issued, as said, by the Earl of Derby, for the men of the northern parts, from sixteen to sixty years of age, to meet at Kirkby Lonsdale, a town on the borders of Lancashire and Westmorland, with a fortnight's provision, and with such armour as could be procured, on pain of being hanged up at their own doors. Numbers came: but no enemy appearing, after staying their time, they departed. The following verse is yet remembered, as having been made on that occasion.

"In eighty-eight was Kirkby feight (fight),
When ne'er a man was slain;
They eat their meat, and drank their drink,
And so went yhain (home) again."

Gent. Mag. 1791.

"HE IS IN A MERRY PIN."

Pin, *as he is in a merry pin.* It was an ancient kind of Dutch artificial drunkenness; the cup, commonly of

wood, had a pin about the middle of it; and he was accounted the man who could nick the pin, by drinking even to it; whereas to go above or beneath was a forfeiture. This device was, of old, the cause of so much debauchery in England, that one of the constitutions of a Synod held at Westminster, in the year 1102, was to this effect: that priests should not go to publick drinkings, "nec ad pinnas bibant," nor drink *at pins;* and King Edgar made a law that none should drink *below the pin.*—*Blount's Glossographia,* 1681.

"WISE MEN OF GOTHAM."

Gotham is a village in Nottinghamshire. Its magistrates are said to have attempted to hedge in a cuckoo; and a bush, called the Cuckoo's bush, is still shown in support of the tradition. A thousand other ridiculous stories are told of the Men of Gotham. —*Dictionary Vulgar Tongue,* 1788.

"AS WISE AS A MAN OF GOTHAM."

This proverb passeth for the periphrasis of a fool, and a hundred fopperies are feigned and fathered on the town's-folk of Gotham. Here two things may be observed:

1. Men in all ages have made themselves merry with singling out some place, and fixing the staple of stupidity and stolidity therein. So the Phrygians in

Asia, the Abderitæ in Thrace, and the Bœotians in Greece, were notorious for dull men and blockheads.

2. These places, thus slighted and scoffed at, afforded some as witty and wise persons as the world produced. So Democritus was an Abderite, Plutarch a Bœotian, &c. Hence Juvenal well concludes,

> Summos posse viros et magna exempla daturos,
> Vervecum in patria crassóque sub aëre nasci.

As for Gotham, it doth breed as wise people as any which causelessly laugh at their simplicity. Sure I am, Mr. William de Gotham, fifth master of Michael House, in Cambridge, 1336, and twice Chancellor of the University, was as grave a governor as that age did afford.—*Ray's Proverbs*, 1737.

The History of the Wise Men of Gotham was, in the reign of Henry VIII., accounted a book of wit, and alluded to certain sports and customs, by which the people of Gotham, in Lincolnshire, held their lands. The History of Reynard the Fox, Tom Thumb, &c. were then in great estimation.—*Sportsman's Magazine*, 1797.

"BOUND IN BLOOD"—PART OF THE OATH OF A FREEMAN OF BRISTOL.

In the days of our gothic ancestors, society was composed, in this nation, of Barons, their dependants or vassals, and villains. The latter order of human

beings was estimated as so many heads of cattle or live stock on the land: for by the fifth article of Magna Charta, the waste of *men* or *things* on an estate was prohibited. Such was the comparative consideration in which the people were classed.

This distinction in the ranks of society was determined by the different natures of their tenures under their chiefs: whether it was base or noble, servile or military, by the soc or by the sword. If the land was held by soccage, the occupiers were slaves, and bound to work for their masters. The lower classes consisted of two bodies, one of which was the villains in gross, slaves transferable with the land, or who formed a chief *article* of *export* to foreign countries, and to Ireland. The other class consisted of artificers, who were to serve the Barons with all things of use or ostentation, belonging to clothing or habitation. The bondage of this order was gradually broken; and such was the dread of its revival, that every member of the body, when he took up his freedom, was forced to promise upon oath, that he would not take as an apprentice one who was *bound in blood*. This form existed lately, and I believe continues to this day, in the oath of a freeman of Bristol.—*Clarke's Strength and Opulence of the British Nation*, 1801.

It is almost unnecessary to remark, that the meaning of the word *villain* was formerly very different from its present signification. Villain originally meant a sort of slave or drudge, a degree lower than the

thatcher's servant or *knave*, and was only considered so far reproachful, as it denoted great inferiority of birth or station. The word *knave* has also undergone the same deterioration in meaning, it having been originally derived from *gnavus*, active or diligent, and formerly signified a servant, merely, in whom diligence and activity are excellent qualities. In this sense it is worthy of observation that, in a very old translation of the Bible, St. Paul is called "the *Knave* of Christ."—Dryden also uses the word:

> "He eats and drinks with his domestic slaves,
> A verier hind than any of his *knaves*."

Editor.

"I HAVE SHOT MY BOLT."

The implement shot from the cross-bow is called by the French a *quadrel*, and by the English a *bolt*. Hence the saying "I have shot my bolt," and "the fool's bolt is soonest shot."

This arrow, I am informed, is still used in some parts of the country, chiefly in Norfolk, in shooting rabbits, which do not take so general an alarm as when a gun is fired off.—*Editor.*

"HE SHOOTS LIKE A CROW-KEEPER."

Ascham has the following sentence:

"Another coureth downe and layeth out his but-

tocks, as tho' he should shoot at crows,"—which explains a passage in Shakespeare's King Lear:

"That fellow handles his bow like a crow-keeper."

From these words, it is to be inferred, that when gunpowder was yet very dear, fields were kept from crows by unskilful archers,* who had no grace in their attitudes, and were therefore spoken of by the expert with the greatest contempt, so that "to shoot like a crow-keeper" became a proverb.—*Dr. Barrington's History of Archery.*

"TRUE BLUE WILL NEVER STAIN."

Coventry had formerly the reputation for dyeing blues; insomuch that *true blue* came to be a proverb, to signify one who was always the same, and like himself.—*Ray's Proverbs*, 1737.

"IN APRIL, DOVE'S FLOOD
IS WORTH A KING'S GOOD."

The river Dove has a white clayish channel, without any shelves of mud, which is so greatly enriched

* My father, who was himself a member of the "Toxopholite Society" for many years, and an excellent archer, appears, from a note of his attached to this little article, to have thought it more probable that the saying "he shoots like a crow-keeper" was applied to those who, like the crow-keeper, crouched down with their bow, as is still customary with the fowling-piece, not to be seen until within shot.—*Editor.*

by running on a limestone soil, as Camden relates, that the meadows on both sides have a fresh and green aspect, even in the depth of winter; and if it overflows there in April, it renders them so fruitful, that the neighbouring inhabitants joyfully, on this occasion, apply the following rhyme:

In April, Dove's flood
Is worth a King's good.

But Dr. Plot ascribes this fertility to the sheep's dung washed down from the hills by the rain, and thrown on the banks by the floods—*Universal Magazine*, p. 49, 1758.

"AS PURE AS THE GOLD OF ACANNY."

Acanny is a country of Upper Guinea, long famous for producing and trading in gold, which is so pure as to become proverbial, *viz.* "as pure as the gold of Acanny."

"THE CASE IS ALTERED (QUOTH PLOWDEN)."
SALOP.

Edmund Plowden was an eminent common lawyer in Queen Elizabeth's time, born at Plowden, Salop; of whom Camden gives this character: "*Vitæ integritate inter homines suæ professionis nulli secundus.*" And Sir Edward Coke calls him the oracle of the common law. This proverb is usually applied to such lawyers or others as, being corrupted with larger fees,

shift sides, and pretend the case is altered. Some make this the occasion of the proverb. Plowden, being asked by a neighbour of his what remedy there was in law against his neighbour for some hogs that had trespassed his ground, answered, he might have very good remedy; but the other replying that they were *his* hogs, "Nay then, neighbour (quoth he), the case is altered." Others, more probably, make this the original of it: Plowden being a Roman Catholic, some neighbours of his, who bore him no good-will, intending to entrap him and bring him under the lash of law, had taken care to dress up an altar in a certain place, and provided a layman in a priest's habit, who should do mass there at such a time. Notice thereof was given privately to Mr. Plowden: who went, and was present at the mass. For this he was presently accused and indicted. He at first stood upon his defence, and would not acknowledge the thing. Witnesses were produced, and among the rest one, who deposed that he himself performed the mass, and saw Mr. Plowden there. Saith Plowden to him, "art thou a priest, then?" The fellow replied, "no." "Why then, gents, (quoth he), *the case is altered:* no priest no mass." Which came to be a proverb, and continues still in Shropshire, with this addition, "The case is altered (quoth Plowden); no priest no mass."—*Ray's Proverbs*, 1737.

"TO THROW THE GANTLET."

A proverbial phrase, signifying to challenge or defy. The expression derives its origin from the days of chivalry, when he that challenged an opponent in the lists threw down his glove, and he that accepted the challenge took it up. The word *gantelet* is French, and comes from *gand* or *gant*, "a glove." The gantlet was in use before the thirteenth century.

"TO RUN THE GANTLOPE."

A proverbial phrase commonly expressed, to run the *gantlet*, and signifying primarily, a certain military punishment, and figuratively, the passing through difficulties. According to the erroneous pronunciation, the hearer who compares this phrase with that which is the subject of the preceding article, is much at a loss to understand the word *gantlet*. The real words are these, "to run the Ghent-race." *Ghent*, *Gaunt*, or *Gant*, is a well-known town in Flanders; and *loop*, in the Belgic, signifies a *race*. The gantlope or *Ghent race*, so called because invented at that place, is this: In the land-service, when a soldier is to be punished in this manner, the regiment is drawn out in two ranks, facing each other, and each soldier having a switch in his hand, lashes the criminal as he runs along, naked from the waist upwards. In the navy, the whole ship's crew is disposed in two rows,

standing face to face, on both sides of the deck, so as to form a line, whereby the delinquent may go forward on one side, and return aft on the other; and each seaman being furnished with a small twisted cord, strikes him as he passes.—*Pocket Encyclopedia, by Kendal*, 1802.

"BLARNEY," AN IRISH CANT TERM.—"HE HAS BEEN AT BLARNEY.—NONE OF YOUR BLARNEY," &c.

But to return to the castle of Blarney, about three miles from Cork. Adjoining to the inhabited mansion there was a large square tower, with winding stone stairs to the top. The floors were all gone, but the roof, which was of stone, was entire, in the crevices of which, and on the battlements, parsley grew in great luxuriance and abundance. It was a singular custom here, for all strangers who ascended to the top of the tower, to creep on their hands and knees to the corner-stone of the highest pinnacle, and kiss the same; by virtue of which, the parties ever after were said to be endowed with extraordinary powers of loquacity and persuasion. Nobody really believed that kissing the stone could have any such effect; but the custom was complied with for much the same reason (*i. e.* a little innocent mirth) as new-comers are sworn at the Horns at Highgate; and it was a common saying at Cork, when they heard a wheedling

prating fellow, to say "he has been at Blarney." Hence "none of your blarney," &c. — *European Magazine*, 1796.

"HE IS GONE TO POT."

The following article is extracted from the Instructions of Kikions, King of Mazanderan, to the Prince his son, translated from the Persian by the celebrated M. Galland:

A tailor of Samarcand, living near the gate that led to the burying-place, had by his shop-board an earthen pot hanging on a nail, into which he threw a little stone when any corpse was carried by; and at the end of every moon he counted the contents of his pot, in order to ascertain the number of the deceased. At length the tailor died himself; and some time after one that was unacquainted with his death, observing his shop to be deserted, inquired what was become of him: one of the neighbours of the deceased answered, "the tailor is gone to the pot as well as the rest."— *Monthly Mirror*, 1799.

"EFE A AETH YN CLOUGH;" that is, HE IS BECOME A CLOUGH—Cheshire.

Sir Richard Clough, an eminent merchant in the reign of Queen Elizabeth, was a man of distinguished character, who raised himself by his merit from a

poor boy, at Denbigh, Wales. He was first a chorister at Chester (*see* Fuller); then had the good fortune to become apprentice to the famous Sir Thomas Gresham, and afterwards his partner. His residence was chiefly at Antwerp, where his body was interred; his heart in Whichurch, a neighbouring church. His wealth was so great that *Efe a aeth yn Glough*, or *he is become a Clough*, grew into a proverb, on the attainment of riches by any person.—*Pennant's Journey to Snowden.*

"ONE BEATS THE BUSH, AND ANOTHER CATCHES THE BIRD."

This proverb was used by Henry the Fifth at the siege of Orleans, when the citizens, besieged by the English, would have yielded up the town to the Duke of Burgundy, who was in the English camp, and not to the King. He said, "Shall I beat the bush, and another take the bird? no such matter." Which words did so offend the Duke, that he made peace with the French, and withdrew from the English.

"I HAVE PAID ALL MY ENGLISHMEN.—J'AI PAYÉ TOUS MES ANGLOIS."—French.

This is a French proverb, which we find in history, wherein the word *Anglois*, Englishmen, is used for *creditors* to *France*, to the honour of the English nation. Thus, when a Frenchman had paid all his

creditors, he used to say, *J'ay payé tous mes Anglois*, "I have paid all my Englishmen." This proverb was supposed to have had its rise from the numerous debts, and sums of money that France contracted with, and was to pay to England, upon account of the many conquests made by our English sovereigns in the kingdom of France.—*Fortesque's Monarchy*, 1719.

"THE VICAR OF BRAY WILL BE VICAR OF BRAY STILL."

Bray is a village well known in Berkshire, the vivacious vicar whereof, living under King Henry VIII., King Edward VI., Queen Mary, and Queen Elizabeth, was first a papist, then a protestant, then a papist, and then a protestant again. This vicar being taxed by one, for being a turncoat, "Not so," said he, "for I always kept my principle, which is this—to live and die Vicar of Bray."—*R——'s Proverbs*, 1737.

"DINE WITH DUKE HUMPHREY."

This proverb originated from the accidental circumstance of a wit in the last century being shut up, in the abbey at St. Alban's, where the remains of Duke Humphrey (the good Duke Regent) are yet to be seen, while a party of his friends, who came down to that ancient and loyal borough with him, on an ex-

cursion from London, were enjoying the hospitalities of the worthy Mrs. Layford's unknown predecessor, at the White Hart.—*Gentleman's Magazine*, p. 210, 1794.

Another Account.—The Bodleian Library was originally founded by Humphrey, Duke of Gloucester. When a student continued in the library during the hours of dinner, at which times it was and is usual to be shut up, he was said to "*dine with Duke Humphrey.*"—*Gentleman's Magazine*, p. 529, 1794.

Another Account.—"To dine with Duke Humphrey," that is, to fast, to go without one's dinner. This Duke Humphrey was uncle to King Henry VI., his protector during his minority, and renowned for hospitality and good housekeeping. Those were said to dine with Duke Humphrey who walked out dinner-time in the body of St. Paul's Church, because it was believed the Duke was buried there. But (saith Dr. Fuller) that saying is as far from truth as they from dinner, even twenty miles off; seeing this Duke was buried in the church of St. Alban's, to which he was a great benefactor.—*Ray's Proverbs.*

"TO GO THROUGH FIRE AND WATER."

The two chief species of trial by ordeal were those of fire and water; the former being, in the opinion of some of the learned writers, confined to persons of high rank, and the latter only used for the common

people. Both these modes might be performed by deputy, but the principal was to answer for the success of the trial, the deputy only venturing some corporeal pain, for hire, or perhaps for friendship; hence the old saying of "*I would go through fire and water to serve you.*"—*History of Kent.*

"TO RUN A-MUCK."

Speaking of gaming. A strong spirit of play characterizes a Malayan; after having resigned every thing to the good fortune of the winner, he is reduced to a horrid state of desperation; he then loosens a certain lock of hair, which indicates war and destruction to all whom the raving gamester meets. He intoxicates himself with opium, and working himself up into a fit of phrenzy, he bites and kills every one who comes in his way. But as soon as ever the lock is seen flowing, it is lawful to fire at the person, and to destroy him as fast as possible. I think it is this our sailors call "*to run a-muck.*" Thus Dryden writes:

"Frontless, and satire-proof, he scours the streets,
And runs an Indian *muck* at all he meets."

Thus also Pope:

"Satire's my weapon, but I'm too discreet,
To run a-*muck*, and tilt at all I meet."

Johnson could not discover the derivation of the word *muck*. It is not improbable that the origin of this expression was, their employing on these fatal occasions a *muck* or lance.—*Universal Magazine*, 1792.

THE BISHOP HAS SET HIS FOOT IN IT.

This is a saying in the north, used for milk that is burnt in boiling. Formerly, in days of superstition, whenever a bishop passed through a town or village, all the inhabitants ran out to receive his blessing; this frequently caused the milk on the fire to be left till burnt to the vessel, and gave origin to the above allusion.—*Grose's Provincial Glossary.*

"ROB PETER TO PAY PAUL."

This proverb had its original in the time of Edward VI., when much of the lands of St. Peter, at Westminster, were invaded by the great men of the court, who therefore allowed somewhat out of them towards the repair of St. Paul's Church.—*Blount's Dictionary*, 1681.

"HE LOOKS AS THE DEVIL DID OVER LINCOLN."

The middle or Rood tower of Lincoln cathedral is the highest in the whole kingdom, and when the spire was standing on it, it must, in proportion to the height of the tower, have exceeded that of old St. Paul's, which was five hundred and twenty feet. The monks were so proud of this structure, that they would have it that the Devil looked upon it with an envious eye; whence the proverb of a man who looks

invidious and malignant, "*he looks as the Devil over Lincoln.*" At present there are only four very ordinary pinnacles, one at each corner.—*Tour through England and Wales*, 1742.

Another Account.—"Some refer this to Lincoln Minster, over which, when first finished, the Devil is supposed to have looked with a torve and terrick countenance, as envying men's costly devotion, saith Dr. Fuller; but more probable it is, that it took its rise from a small image of the Devil, standing on the top of Lincoln College, in Oxford."—*Ray's Proverbs*, 1737.

"AS LOUD AS TOM OF LINCOLN."

This Tom of Lincoln is an extraordinary great bell, hanging in one of the towers of Lincoln Minster; how it got the name I know not, unless it was imposed on it when baptized by the papists. Howbeit, this present Tom was cast in King James's time, anno 1610.—*Ray's Proverbs*, 1737.

Another Account.—This Cathedral has many bells; and particularly the northern tower is filled up, as one may say, with the finest great bell in England, which is called "Tom of Lincoln," being probably consecrated to Thomas Becket, Archbishop of Canterbury. "As loud as Tom of Lincoln," is a proverb. It weighs 4 tons 1,594 pounds, and will hold 424 gallons, ale-measure; the circumference is twenty-two feet eight inches.—*Tour of Great Britain*, 1742.

"AN IT PLEASE THE PIGS,"

Is, with a small change, the old Roman Catholic ejaculation, "an it please the pix," which is the box in which the Host was carried.—*Gentleman's Magazine*, p. 876, 1790.

Another Account.—There were formerly two eminent and rival schools in London: St Paul's, founded in the reign of King Stephen; and St. Anthony's, established in 1213, by a grant of Henry III. to the brotherhood of St. Anthony of Vienna; which latter was situate in the parish of St. Bennet Finkes, Threadneedle Street.

Many learned and dignified characters received their education at St. Anthony's. Among others, Sir Thomas More and Dr. Nicholas Heath, Lord Chancellors; and Dr. John Whitgift, Archbishop of Canterbury. Indeed, this seminary generally presented better scholars than St. Paul's, at the yearly disputations in grammar and other exercises, held on the eve of St. Bartholomew, in the churchyard of the priory of St. Bartholomew, in Smithfield. This pre-eminence occasioned great animosity between the scholars on the different foundations, and proved the source of numberless broils whenever they met in the streets.

The story of St. Anthony's preaching to the pigs, is too well known to merit repetition here: it is sufficient to observe, that this Saint was always figured

with a pig following him; and, in consequence, the scholars of St. Paul's nick-named their rivals St. Anthony's *pigs*; who, in return, derided them with the appellation of St. Paul's *pigeons*, from the number of those birds bred in the spire of that cathedral.

From this circumstance alone arose the saying of "an it please the pigs:" the scholars of St. Paul's having accustomed themselves, whenever they answered each other in the affirmative, to add thereto the expression in question, scoffingly insinuated, with a reserve of the approbation of their competitors of St. Anthony's, who claimed a superiority over them.

To what extent the contagion of cant words may spread, we have had various instances of late, in "*bore*, *twaddle*, *quoz*," and other ridiculous expressions. It is, therefore, not unreasonable to presume, that the repetition of this saying by the numerous scholars of St. Paul's in their respective families, strongly attracted the attention of the menial servants on account of its quaintness, and was by them disseminated to their companions, and the lower orders of society, among whom the saying principally prevails.—*Gentleman's Magazine*, p. 1087, 1790.

"JACK WOULD BE A GENTLEMAN IF HE COULD SPEAK FRENCH."

This proverb is said to have originated in William

the Conqueror's time, by the Norman's efforts to introduce his own language into this country.

The following is extracted from Dr. Andrew's History of England:—

"The Saxon language, with very trifling alteration, still keeps its ground in England and in the southern districts of Scotland, in spite of the Norman victor's efforts to introduce his own barbarized French. Yet that tongue was once gaining strength among the gentry: else why the proverb, "Jack would be a gentleman if he could speak French"?

"GOLD GOES IN AT ANY GATE EXCEPT HEAVEN'S."

Philip, Alexander's father, was reported to say, that he did not doubt to take any castle or citadel, let the ascent be ever so steep and difficult, if he could but drive up an ass loaded with gold to the gate.—*Ray's Proverbs*, 1737.

"I HAVE PAID MY SHOT."

"Shot" is a common mode of expression among the commonalty, to denote a reckoning, &c. "I have paid my shot," or rather "scot," from "scottum," a tax or contribution, a shot.—*Nicholson and Burn's Westmorland and Cumberland.*

"THE HIGHER THE APE GOES THE MORE HE SHOWS HIS TAIL."

This is an excellent proverb, and signifies that the higher low-bred vulgar persons are advanced, the more they expose themselves.

"THE CROW THINKS HER OWN BIRD FAIREST."

"Asinus asino, sus sui pulcher, et suum cuique pulchrum." So the Ethiopians are said to paint the Devil white.

"EVERY BEAN HATH ITS BLACK."
"EVERY GRAIN HATH ITS BRAN."

These two proverbs mean no more, than that no one is without his faults. "Vitiis nemo sine nascitur." —*Horace.*

"CROCODILE'S TEARS."

"Crocodile, an harmful beast, living most about the river Nilus in Egypt. It is hatched of an egg, and groweth unto a wonderful greatness, sometimes to twenty or thirty feet long. It is written, that he will weep over a man's head when he hath devoured the body, and then will eat up the head too. Wherefore

in Latin there is a proverb, " crocodili lacrymæ," that is, " crocodile's tears ;" to signify such tears as are feigned, and spent only with intent to deceive or do harm."—*Old Dictionary*, 1663.

" THE MOON IS NOT SEEN WHEN THE SUN SHINES."

The meaning of this proverb is, that the talents of one man are often thrown into the shade by the presence of another who is infinitely his superior.

" THOU ART A BITTER BIRD, SAID THE RAVEN TO THE STARLING."

These birds are both bitter, and the proverb is merely a repetition of the old story of the pot and the kettle.

" LOB'S POUND."

" Lob's Pound," a prison. Dr. Grey, in his notes on Hudibras, explains it to allude to one Doctor Lob, a dissenting preacher, who used to hold forth when conventicles were prohibited, and had made himself a retreat by means of a trap-door at the bottom of his pulpit. Once being pursued by the officers of justice, they followed him through divers subterraneous passages, till they got into a dark cell,

from whence they could not find their way out; but, calling to some of their companions, swore they had got into "Lob's Pound."—*Dictionary of the Vulgar Tongue*, 1788.

"AFTER DEATH THE DOCTOR."
"POST BELLUM AUXILIUM." (LATIN.)
"WHEN THE CHILD IS CHRISTENED, GOD-FATHERS ENOUGH."

These three proverbs mean no more than that plenty of assistance is to be had when it is no longer needful.

"TO PAY SCOT AND LOT."

Scot is a proportion, or shot, as we now term it: scot and lot, therefore, signify an allotted or certain portion, or customary payment of any dues whatever. —*Parkin's Norwich.*

"SKIN-FLINT."

A CANT TERM FOR AN AVARICIOUS MAN.

The antiquity of certain proverbs is among the most striking singularities in the annals of the human mind. Abdalmalek, one of the Khaliffs of the race of Ommiades, was surnamed, by way of sarcasm, Raschal Hegiarah, that is "the skinner of a flint;" and to this day we call an avaricious man a skin-flint. —*Universal Magazine*, 1796.

"TO RULE THE ROAST,"

Is to govern, manage, or preside over. Johnson observes, that it was originally written roist, which signified a tumult, and then implied to direct the rabble.—*Rider's Dictionary.*

"BEAR THE BELL."

To "bear the bell" is to surpass others, or to be the first in merit—alluding to the wether, which wears a bell and is followed by the flock; or to the first pack-horse of a drove, who has bells on his collar.—*Rider's Dictionary*, 1759.

"ON THE NAIL."

This saying implies immediately, or without delay. "We want our money on the nail."—*Swift.*

Johnson supposes this phrase to have arisen from a counter studded with nails.

"A SCOTCH WARMING-PAN,"

That is, a wench. This saying arose from the well known story of a gentleman travelling in Scotland, who, desiring to have his bed warmed, the servant-maid immediately undressed herself, and lay down in it for a while.

"A SCARBOROUGH WARNING,"

That is, none at all—but a sudden surprise, when a mischief is felt before it is suspected. This proverb took its original from Thomas Stafford, who, in the reign of Queen Mary, anno 1557, with a small company seized on Scarborough Castle (utterly destitute of provision for resistance), before the townsmen had the least notice of his approach. However, within six days, by the industry of the Earl of Westmorland, he was taken, brought to London, and beheaded.—*Ray's Proverbs.*

"HOBSON'S CHOICE."

This is one of the most common proverbial expressions in the English language.

Thomas Hobson was a carrier, at Cambridge. He died the 1st January, 1630; and Milton, who was a student at the University of that place, wrote a whimsical epitaph to his memory.* A figure of him, *en fresco*, was also set up at the Bull in Bishopsgate Street, which was the inn he frequented when in London, and which, with an appropriate inscription, might have been seen within these few years.† To his

* See Milton's Poems, with Notes by Warton, second edition, p. 318, 1791.—*Editor.*

† Within about thirty years (see Spectator, No. 509).—*Editor.*

employment as a carrier, he added the business of supplying the students with horses; and having made it an unalterable rule that every horse should have an equal portion of rest and labour, he would never let one out of its turn; and hence arose the saying of "Hobson's choice—this or none."

"ROWLAND FOR AN OLIVER;"

That is, to give an equivalent. Rowland and Oliver were two knights, famous in romance: the wonderful achievements of the one could only be equalled by those of the other.—*Dictionary Vulgar Tongue.*

"PIPING HOT."

This expression is taken from the custom of a baker's blowing his pipe, or horn, in villages, to let the people know his bread is just drawn, and consequently "hot" and light.—*Lemon's Dictionary*, 1783.

FROGS—WHY FRENCHMEN SO CALLED:

"QU'EN DISENT LES GRENOUILLES."

"Qu'en disent les Grenouilles," was the common flippant speech at Versailles (about 1799), when any new absurdity was planned; meaning, "what will the Frogs say to this?" The French court, in allusion to

the quaggy state of Paris formerly, when known by the name of "Lutetia," called its inhabitants "Frogs."* —*Piozzi's Retrospection*, 1809.

"THE ENGLISH ARE THE FRENCHMEN'S APES."

This proverb alludes to the rage of the English for adopting French fashions. It has been suggested that the word "Jackanapes," had a similar origin. By adding an *i* after the letter *e* in this word, we have a complete sentence: *viz.* "Jack-an-ape-is."

"TAG, RAG, AND BOBTAIL."

In an old work, entitled "London and the Country carbonadoed and quartered," by D. Lupton, 1602, the author, speaking of the mistress of an inn, says—"shee must entertaine all, good and bad, tag and rag, cut and long tayle."

The meaning of "tag-rag," in Martin's Dictionary, 1754, is a pitiful ragged fellow, and that of "bobtail," a prostitute. The phrase "tag rag and

* As this term, however, is applied generally to the whole French nation, and by no means confined to the inhabitants of Paris, I am more inclined to adopt the common opinion, that the English call the French "Frogs," in ridicule of their using part of that little animal in their food.—*Editor.*

bobtail," signifies, therefore, all sorts of low and dirty men and women.

" UNDER THE ROSE,"

That is, privately, or secretly. The rose was, it is said, sacred to Harpocrates, the god of silence, and therefore frequently placed on the ceilings of rooms destined for the receiving of guests; and implying, that whatever was transacted there should not be made public.—*Dictionary Vulgar Tongue*, 1788.

" TO COME IN PUDDING TIME,"

That is, by dinner time, or time to begin dinner, pudding being formerly the first dish that was served up.

" TO TAKE GROUND AT VILLA VICIOSA."

AN OLD SPANISH PROVERB.

The History of Villa Viciosa.—At a small distance from Madrid is a little town, pleasantly situate and well built; but, from the peculiar character of its first inhabitants, distinguished by the reproachful name of " Villa Viciosa." It is long since the occasion of its infamy has ceased; and various causes have been given for the name: for time devours truth, and conjecture after a while assumes the name of history.

The truth is found only in a small tract, the work of the illustrious Frejo, the author of the "Theatre of Criticism." This tract is entitled, "The Complaint and Vindication of the Villa Viciosa." The town is introduced complaining of the geographers of that and the preceding ages, for scandalizing its air, its water, and its soil; and seeking from the bowels of the earth whereon it stands causes for an opprobrious name. The real origin should have been sought only among its first inhabitants.

In other countries, he says, vice only bears the mark of infamy; but in Spain, the same reproach attends on meanness. Glory is the passion of the country, and they respect a name and ancestry as much as all the laws of heaven and earth. They are severe to all slips; but most of all, to those which are most lasting in their consequences: therefore, when a nobleman marries beneath himself, he forfeits all esteem. That which in England is often an effect of prudence, and at the worst a slip to be forgiven, is there a greater and more lasting infamy than murder.

In the days when these extravagances were at the height, and long before Cervantes laughed them and some others out of fashion, a person of condition, whose name the author spares because of his family, discovered charms, and at the same time honesty, in one much beneath him. The Spaniards of those days held gallantry a virtue, whilst they esteemed a dis-

proportionate marriage the greatest of all crimes. The Don attacked the fair; he rode before her window, and he gave her music—he dressed at her, and he named her as the inspiring genius by whose influence he excelled in all nobler exercises.

The lady was less reserved than, perhaps, a higher rank would have made her: she saw him freely. The Spaniard thought he had gained his point; and when he had poured forth all his passion, she owned she did not see him with indifference. He was in ecstacies at his conquest, but 'twas a short-lived glory; for when he spoke of love, she talked of marriage. Having owned her affection, she came immediately to an explanation, and when he pleaded on other terms she laughed at him. He made her offers of immense rewards—she told him, virtue was worth a thousand of them; he swore eternal constancy—she made a jest of it, and answered him, that there could be no truth where the foundation was in vice. He urged the impossibility of marriage; and she answered, death was easy. "If you are insincere, my lord," said she, "I ought only to despise you; if you indeed love me thus, I will teach you to act worthily." On this, she took a dagger from her bosom, and said—"see this! If you have deceived me, go; and I will only despise myself for not perceiving it. If you indeed love me, I will shew you what becomes an honourable passion, that cannot be authorized by religion. My lord, I

love you, I am free to say it—I love you so well, that if you are sincere, life is detestable, since I am in a rank that cannot have the honour of your hand; and you shall now see with how high a courage a girl may be inspired by love and your example."

The Spaniard paused, for love was in his heart, and he held down his eyes that they might not betray it: he asked her time, and she gave all he pleased. "My life and death," said she, "are yours; and yesterday, to-day, to-morrow, or hereafter, all are equal. What matters it whether I begin this week, or the next, to be forgotten?"

They parted—and, in spite of powerful custom, the Spaniard found his countrymen were fools; that virtue always, and in all states, was honour; and that there could be no just infamy but in forsaking one whose soul disdained the meanness of its birth, and who had added to the Roman spirit, a contempt of death, the Christian reverence for virtue. He married her; he pleaded long in vain for an indulgence to what they called his fault; and when he found that pride had banished reason and virtue from their hearts, he at once secluded himself from them. He fixed on the delightful spot where now stands the town, and built the first edifice—the remains of which are yet to be seen.

Example can do much, though it cannot prevail to alienate men from habitual opinions. While the grave

folly of the nation kept up the spirit of contempt against this innovator, any one whom love reduced to his condition, when he could not prevail on terms of infamy, contented to retire. The first erected edifice had soon its like companions; and there arose an elegant town upon the ruins, as the Spaniards called it, of glory. They gave it the name by which it has ever since been called; and when a man was observed to pay attention to a girl beneath him, it was a proverb many ages, "Such-a-one is taking ground at Villa Viciosa."

"IN THE HIGHWAY TO NEEDHAM."

Needham is a market-town in the county of Suffolk, and, according to the wit of the vulgar, they are said "to be in the highway thither who do hasten to poverty."—*Camden's Britannia.*

"IT IS DONE SECUNDUM USUM SARUM."

This proverb, coming out of the church, hath since enlarged itself into a civil use, signifying things done with exactness, according to rule and precedent. Osmund, Bishop of Sarum, about the year 1090, made that ordinal or office, which was generally received all over the land; so that churches thenceforward easily understood one another, speaking the same words in their Liturgy.—*Ray, from Camden.*

"AS BLIND AS A BEETLE."

A beetle is thought to be blind, because in the evening it will fly with its full force against a man's face, or any thing else which happens to be in its way; which other insects, as bees, hornets, &c. will not do.

"AS BOLD AS BEAUCHAMP."

Of this surname there were many Earls of Warwick; "amongst whom (says Dr. Fuller) I conceive Thomas, the first of that name, gave chief occasion to this proverb; who, in the year 1346, with one squire and six archers, fought in hostile manner with an hundred armed men, at Hogges in Normandy, and overthrew them, slaying sixty Normans, and giving the whole fleet means to land."

"BY TRE, POL, AND PEN
YOU SHALL KNOW THE CORNISH MEN."

Dr. Fuller, in his "Worthies of England," under the head of Cornwall, says, "these three words are the dictionary of such surnames as are originally Cornish. Thus *Tre*, signifieth a town; hence Trefry, Trelawney, Trevannion, &c. *Pol*, signifieth a head; hence Polwheel, Polgrean, &c. *Pen*, a top; hence Penkie, Penrose, Penkevil, &c."

Another old rhyme increases the number of peculiar syllables by which the names of Cornish families may be distinguished:—

"By Tre, Ros, Pol, Lan, Caer, and Pen,
You may know the most Cornish men."

"A YORKSHIRE WAY-BIT."

That is, an overplus not accounted in the reckoning, but which sometimes proves as much as all the rest. Ask a countryman, how many miles it is to such a town, and he will commonly answer, so many miles and a "way-bit;" which way-bit is enough to make the weary traveller surfeit with the length thereof. But it is not "way-bit," though generally so pronounced, but "wee-bit," a pure Yorkshirism, which is a small bit,' in the northern language. — *Ray's Proverbs.*

"BEAU TRAPS,"

Are said to have been first invented and made by chairmen, at Bath, who, perhaps, still continue the practice, *viz.* of loosening a flat stone on the footway, that, in rainy weather, those who choose to save their money by walking might, by treading on the loose stone, throw up the dirty water settled under it, upon their shoes, stockings, &c.—*Gent.'s Mag.* 1793.

" A WELSH RABBIT."

Bread and cheese toasted, *i. e.* a " Welsh rare bit." *Dictionary Vulgar Tongue*, 1788.

" BANKRUPT CART."

A one-horse chaise, said to be so called, by a Lord Chief Justice,* from their being so frequently used on Sunday jaunts by extravagant shopkeepers and tradesmen.—*Dictionary Vulgar Tongue*, 1788.

" TO BOOT."

" But" is the imperative *bot* of botan, " to boot," *i. e.* to superadd, to supply, to substitute, to compensate with, to remedy with, to make amends with, to add something more, in order to make up a deficiency in something else.—*Mr. Horne's Letter to Mr. Dunning—Annual Register*, 1778.

" CANTERBURY GALLOP."

In horsemanship, the hard gallop of an ambling horse; probably derived from the monks riding to Canterbury upon ambling horses.—*Rider's Dictionary.*

* Mansfield.—*Editor.*

"DUTCH SALE."

That is, bidding downwards, which is the invariable practice throughout Holland, and was adopted in some large private and most of Government sales.

This usage is as follows: an article is set up at any price the auctioneer pleases: if nobody bids, he lowers the price, and thus continues lowering until some person cries "mine," and that person who so claims it is then entitled to it—a practice congenial to Dutch taciturnity.—*Legal Recreations.*

"SHERRY,"

WHY CALLED BRISTOL MILK, &c.

"Bristol milk:" that is, Sherry; a Spanish white wine. Ray calls it Sherry Sack, and says it is the entertainment of course, which the Bristolians present to strangers when first visiting their city. The true name of Sherry, is "Sherris," which it derives from Xeres, a town in the province of Andalusia, where it is made.—*Grose's Provincial Glossary, Proverbs, &c.*

"ON THE TAPIS."

The affair is on the "tapis," or "carpet," is borrowed from the House of Peers, where the table used to be, and probably still is, covered with a carpet.

" HOW WILL YOU BE TRIED?"

The question in courts of law, " how wilt thou be tried?" is an old form, anciently very significant, when there were several forms of trial; as by battle, ordeal, and jury. The criminal answering " by God and my country," was his choice and election to be tried by a jury; which form is now of little use.—*Spelman, &c.—Fortesque's Monarchy*, 1719.

" GREENWICH GEESE."

WHY THE PENSIONERS AT GREENWICH HOSPITAL ARE SO CALLED.

A farmer who, with several others in the neighbourhood of Greenwich, had from time to time lost several geese, nobody knew how, being roused very early one morning, by a noise made by a small flock of these cacklers, instantly jumped out of bed, in hopes of making some discovery; when his notice was attracted by some Greenwich pensioners, a short way below his farm, who were just putting off a boat from the shore.—On this, in a kind of surprise, he exclaimed, " there goes my geese! there goes my geese!" On examination, however, no other *animals* could be seen; in consequence of which, the pensioners have been since called " Greenwich geese." —*Anonymous.*

" COCKNEY,"

(Païs de cocagne, in Boileau, is a country of dainties. Similar to this is " a lond yhote cocaying," Saxon; on which Dr. Hicks remarks, that the last word implied a person given to luxury, voluptuousness, and effeminate pleasures, and from hence, was given as a term of reproach to those that live in cities, being at first wrote cocaign, and by time corrupted into Cockney); a person born in London.—*Rider's Dictionary.*

" COCKNEY OR COCKNEIGH."

Applied only to one born within the sound of Bow-bell, that is, within the City of London, which term came first (according to Minshew) out of this tale: A citizen's son, riding with his father out of London into the country, and being utterly ignorant how corn grew or cattle increased, asked, when he heard a horse neigh, what he did? his father answered " the horse doth neigh;" riding further, the son heard a cock crow, and said, " doth the cock neigh too?" Hence, by way of jeer, he was called " cockneigh."

A cockney, according to some, is a child that sucks long; but Erasmus takes it for a child wantonly brought up, and calls it, in Latin, mammothreptus.

Camden takes the etymology of cockney from the river Thamasis, which runs by London, and was of

old time called Cockney. Others say, the little brook which runs by Turn-bole or Turn-mill Street, was anciently so called.—*Blount's Dictionary*, 1681.

"A LONDON COCKNEY."

This nickname is more than four hundred years old; for when Hugh Bigot added artificial fortifications to his naturally strong castle of Bungey in Suffolk, he gave out this rhyme, therein vaunting it for impregnable:

> "Were I in my Castle of Bungey,
> Upon the river Waveney,
> I would no care for the King of Cockney."

Meaning thereby King Henry II. then quietly possessed of London, whilst some other places did resist him: though afterwards he so humbled this Hugh, that he was fain with large sums of money, and pledges for his loyalty, to redeem this his castle from being rased to the ground. I meet with a double sense of this word cockney. 1. One *coaxed* and *coquered*, made a wanton or nestle-cock; delicately bred and brought up, so that, when grown up, to be able to endure no hardship. 2. One utterly ignorant of country affairs, of husbandry and housewifery, as there practised. The original thereof, and the tale of the citizen's son, who heard the crowing of a cock, but called it "neighing," is commonly known.—*Ray's Proverbs*, 1737.

Cockney, &c. afforded mirth to the country squires, that used to relate over their evening bowl how my Lord Mayor, when hunting with a pack of little beagles, being informed that the hare was coming past him, drew his sword, and in a posture of defence exclaimed triumphantly, "Why, let him come! with the help of my God, I fear him not."—*Piozzi's Retrospection*, 1809.

"SPICK AND SPAN NEW," &c.

From "spica," an ear of corn, and the spawn of fishes, says Mr. Howel; but rather, as I am informed by a better author, "spike" is a sort of nail, and "sprun" is a chip of a boat; so that it is all one as to say "every chip and nail is new."—*Ray's Proverbs*, 1737.

Another Account.—"Spick and span new;" every part new—(south-country term). Some derive this from a spear, the head of which was vulgarly called the spike, and the handle or staff the span; so that "spick and span new" was both head and staff, that is, the whole weapon new.—*Grose's Provincial Glossary.*

Another Account.—"Spic and span new" is an idea taken from cloth stretched or expanded on the spikes or tenter-hooks; which is said to be "spic or span new," when just taken down from the hooks: and from

this idea of new cloth, the expression has been applied to every thing else that is just come out of the hands of the workman.—*Lemon's Dictionary*, 1783.

"COCK-A-HOOP."

"Cock-on-hoop;" our ancestors called that the cock which we call the spiggot, or perhaps they used such cocks in their vessels as are still retained in water-pipes; the cock being taken out and laid on the hoop of the vessel, they used to drink up the ale as it ran out without intermission (in Staffordshire, now called stunning a barrel of ale), and then they were "Cock-on-hoop," *i. e.* at the height of mirth and jollity; a saying still retained.—*Blount's Dictionary*, 1681.

"PICK-A-BACK AND PICK-A-PACK."

(Formed by reduplication, from pack), upon one back, or after the manner of a pack.—*Rider's Dictionary*.

"DON."

Do on, or put on; don your clothes, put on your clothes: Gloucester.—*Grose's Provincial Glossary*.

" CHARWOMAN, CHARING," &c.

Char, a particular business or task; that char is char'd, that job is done. I have a little char for you; hence charwoman, and going out charing: north-country;—pronounced in Wiltshire a cheare.—*Grose's Provincial Glossary.*

" MEALY-MOUTHED,"

Means simply, what Butler says of his hero's horse,

> " The beast was sturdy, large, and tall,
> With ' mouth of meal,' and eyes of wall."
>
> Part i. Cant. i. p. 424.

i. e. " white-mouthed," as if whitened, or covered with meal or flour. We understand it sometimes in the sense of a lubberly fellow, who is half a fool, and has no life, blood, nor spirit in him: unable to utter a word for himself, through foolish sheepishness, and whose very lips are pale and languid.—*Lemon's Dictionary*, 1783.

" MAUDLIN,"

(A corruption of Magdalen, who being drawn by painters with swollen eyes and a disordered look, might have given occasion to apply the name to a drunken countenance, on account of its bearing some faint and

ludicrous resemblance); drunk; intoxicated with liquor. —*Rider's Dictionary.*

" DAGGLE-TAILED."

Dag signifies dew upon the grass: hence a woman, who has dirtied her clothes with wet or mire, is called daggle-tail, corrupted to draggle-tail.—*Grose's Provincial Glossary.*

" WELTER."

To welter, or waddle, to go aside or heavily—as women with child, or fat persons. From the Saxon *wealtian*, to reel or stagger, or else from the Saxon *weltan*, to tumble or roll; whence " weltering in blood," north-country.—*Grose's Provincial Glossary.*

" DOFF."

(From do off), to put off clothes, &c.

" Alcides doffs the lion's tawny skin."

Rowe.

Now obsolete, unless among countryfolks.—*Rider.*

" TIT FOR TAT."

Only a various dialect of this-for-that."—*Lemon's Dictionary*, 1783.

" DOUT, DOUTER."

" Dout," to do out, or put out ; as dout the candle, put out the candle: Gloucester.

" Douter," an extinguisher—" douters," instruments like snuffers, for extinguishing the candle without cutting the wick: north.—*Grose's Provincial Glossary.*

" TITTLE-TATTLE."

" Tittle," (tit, *Teut.* little), a point or dot.

" Tittle tattle," (from Tit small, and tattle), small talk, idle prating.—*Rider.*

" HELTER SKELTER."

Kelter or kilter, France ; order or condition, north-country. Hence helter-skelter, a corruption of helter, to hang, and kelter, order, *i. e.* hang order, or in defiance of order. In good kelter, in good case or condition.—*Grose's Provincial Glossary.*

" TOPSY TURVY,"

Is considered by some to be derived from the turning of turf topside-downwards; hence called " topside

turfway," *i. e.* the way in which they lay turf when cut for fuel, or removed to other places.

Mr. Upton on Spenser, vol. 8, more sensibly makes it a corruption of the topside of any thing turned down.

" HARUM-SCARUM."

Hare, to affright or make wild (south-country); hence " harum-scarum," or " starum."—*Grose's Provincial Glossary.*

Thus Mr. Grose has it; but *query*, if not from a hunted or frightened hare.—*Editor.*

" HURLY BURLY,"

In vulgar language, denotes confusion and tumult, and is said to owe its origin to two neighbouring families, Hurleigh and Burleigh, who filled their part of the kingdom with contest and violence.—*Encyclopedia.*

" HUGGER MUGGER."

This phrase is supposed by some to be derived from " huger murcker," to hug or embrace in the dark. Skinner derives it from hogan, *Sax.*, or hogger,

Belg., to be fond of, and mörcker, *Teut.*, darkness. Sir Thomas More writes it "hoker moker."

A witty friend of the editor's has sent him the following explanation: "hugger mugger," *quasi hug her*, and *mug her*, confusion and disorder; and surely, says he, any female would be so affected, were any one so rude as violently to hug, and excessively to mug her.

MISCELLANEA,

FROM VARIOUS AUTHORITIES.

" Variis locis dispersa in unum fasciculum redegi."

THE MAGIC CIRCLE OF THE DRUIDS.

The original meaning of SUPERSTITION, *with the probable Origin of the Words* ARRAIGNED, ARRESTED, RELIGION, VERGER OF A COURT, *&c.*

It was the custom among the Druids to administer justice on the spot by the presiding Druid, *sub dio*, within the circle or ray, which therefore was equivalent to our bar. Any person being thus in the name of justice put under the circumscription of a line drawn round him, was obliged to stand fixed to the spot, under the severest penalties, both spiritual and temporal. From the word *ray* may be derived *Rhea*, the goddess of justice; *rheus*, the party accused, and perhaps religion. From this ray, as mentioned above, it was deemed the highest of all crimes to escape, or to transgress it till delivered by justice; and hence superstition (of *super* upon, and *stare* to stand, a term of which many have sought the derivation in vain), or

continuing thus to stand on one spot until duly discharged, was at first a serious and sacred word, but in process of time, through abuse, has, like many other words in our language, acquired a reproachful signification. Religion even, as it appears in Latin (*ligare* signifying to bind), is almost literally the being bound by the ray. In this institution we have also the most probable origin of the Magic Circle, of which some traces are to be found in almost all countries. The magician's wand was nothing but the bough by which the party arraigned at *(at ray in)* was arrested *(at ray est)*. Of this custom we have some remains to this day, in the constable's staff and sheriff's wand.*

Here also is found the true reason why jurymen, being once charged with a prisoner, could not depart till they had acquitted or condemned him. The trial having formerly been in the open air, and the culprit under no confinement but that of the superstition of the ray, or circle of justice, by which he was surrounded, that bond might seem to be dissolved when the jury had taken cognizance of his case. Their departure must have been considered as a termination of procedure, and the prisoner *ipso facto* at liberty.—*Hutchinson's Cumberland*, 1784, *and others*.

* The verge of a court is a term still used in the law. It in some cases applies to the limits or confines of privileges, and in others to the verge or wand of the bailiff of a customary court, under which the tenant performs his homage and fealty, and takes his admittance. Hence "Verger."

BOROUGH ENGLISH.

ORIGIN OF THE CUSTOM, AND WHY SO CALLED.

"Borough English" is a custom which prevails in certain ancient boroughs, by virtue of which the youngest son shall inherit his father, as to the lands of which he is seized in fee-simple or fee-tail.

The reason of this custom seems to be, that in these boroughs people chiefly maintained and supported themselves by trade and industry; and the elder children being provided for out of their father's goods, and introduced into his trade in his lifetime, were able to subsist of themselves without any land provision; and, therefore, the lands descended to the youngest son, he being in most danger of being left destitute.

Some hold that it is called "Borough English," simply because it first prevailed in England. Others have told us, the reason of this institution was, because the lord demanded the first night* with the bride, so that the eldest child was not thought legitimate.—*Bacon's Abridgment.*

The following extract upon the same subject is taken from "Henry's History of England," where he is speaking of the ancient British laws; *viz.* between the years 55 before Christ and 449 after Christ.

* This custom actually prevailed in Scotland, and some say in the north of England, and will be found explained in page 68, under "Gwaŵ-merched, or Maid's Fee."—*Editor.*

" Nay, in some other places of these laws which settle the manner in which the estate was to be divided among the sons, it appeared that the youngest was more favoured in the division than the eldest, or any his brothers."—" When the brothers have divided their father's estate amongst them, the youngest brother shall have the best house, with all the office-houses, the implements of husbandry, his father's kettle, his axe for cutting wood, and his knife: these three last things the father cannot give away by gift, nor leave by his last will to any but his youngest son; and if they are pledged they shall be redeemed."

" The reason of this extraordinary custom might perhaps be this: the elder brothers of a family were supposed to have left their father's house before his death, and to have obtained houses of their own; but the youngest, by reason of his tender age, and by continuing in his father's family to the last, was considered as more helpless and unprovided for."

MORRIS DANCING.

The Moresco or Moorish dance, brought in by Catherine of Arragon, is scarcely quite out of the island yet. Morris-dancing (for so by corruption it was called) lasted till the reign of George II. at least, and *morris pikes* for the purpose were common in Wales five years ago.—*Piozzi's Retrospection*, 1809.

SCOTCH AND ENGLISH, or BEGGARLY SCOT.

This is the name of a game in the north of England, which originated in the enmity between the Scotch and English.* The following is extracted from "Nicholson and Burn's Westmorland and Cumberland." Housman, in his "Description of Cumberland," 1800, also alludes to it:—"Even the very diversion of the children had a reference to this border enmity. The boys to this day have a play which they call *Scotch and English*, which is an exact picture in miniature of the *raid*, that is of the inroad, by plundering parties.' The boys divide themselves into two companies, under two captains, who choose their men alternately. Then they strip off their coats; the one party calling themselves Scots, the other English. They lay their clothes respectively all on a heap, and set a stone, as it were a bounder-mark, between the two kingdoms, exactly in the middle between their heaps of clothes. Then they begin to make incursions into each other's territories; the English beginning with this reviling expression: 'Here's a leap into thy land, dry-bellied Scot!'† and so they plunder and steal away one from another all that they can lay their hands on. But if they can take hold of any invader within their own jurisdiction, either

* *French and English* is the name of the same game in the south of England.—*Editor.*

† The sarcastical expression of "dry-bellied Scot" is taken from the common fare of the Scotch being oaten cakes or bread.—*Editor.*

before or after he catcheth his booty, which they call a *wed* (the same being a Saxon word *waed*, *weda*, *weed*, not yet quite out of use, signifying clothing),* unless he escape clear into his own province, they take him prisoner, and carry him to the *wed* or heap of clothes, from whence he is not to remove till some of his own party break in, and, by swiftness of foot, lay hold of the prisoner before he himself be touched by any of the adverse party; which, if the adversary do, he hath rescued his man, and may carry him off without molestation. And thus one party will so far prevail over the other, what with plundering and what with taking prisoners, that the other shall have nothing at all left. It is a very violent recreation.

"GWABR-MERCHED" OR "MAID'S FEE."—"MARCHET" OR "MARCHETA MULIERIS."

By reference to the Encyclopædia, it appears that *marchet* or *marcheta* was a pecuniary fine, anciently paid by the tenant to his lord for the marriage of one of the tenant's daughters. This custom obtained, with some difference, throughout all England and Wales, as also in Scotland.

In the manor of Dinover in Caermarthenshire it was, and very probably still is, the custom for every tenant, at the marriage of his daughter, to pay ten shillings to the lord, which was called in the British language

* As "widow's *weeds*."

gwabr-merched, i. e. *maid's fee*. In Scotland, and the northern parts of England,* the custom was for the lord to lie the first night with the bride of his tenant; but this usage was abrogated by King Malcolm III., at the instance of his Queen, and in lieu thereof a mark was paid by the bridegroom to the lord, whence it was called *marcheta mulieris.—Encyclopædia, &c.*

WHY A MAN MEASURES MORE IN THE MORNING THAN IN THE EVENING, &c.

There is an odd phenomenon attending the human body, as singular as common: that a person is shorter standing than lying; and shorter in the evening when he goes to bed, than in the morning when he rises.

This remark was first made in England, and afterwards confirmed at Paris, by M. Morand, a member of the Royal Academy of Sciences in France, and by the Abbot Fontina likewise.

The last-mentioned person found, from a year's experience, that ordinarily in the night he gained five or six lines, and lost nearly as much in the day.

The cause of which effect, so ancient, so common, but so lately perceived, proceeds from the different state or condition of the inter-vertebral annular cartilages.

* In other authorities which I have seen, but which I am unable to quote, it is stated that it cannot be proved that this custom ever obtained in England.—*Editor.*

The vertebræ, or joints of the spine, are kept separate, though joined by particular cartilages, every one of which has a spring. These yield on all sides, without any inflexion of the spine, to the weight of the head and upper extremities; but this is done by very small and imperceptible degrees, and most of all when the upper parts of the body are loaded with any exterior weight. So that a man is really taller after lying some time, than after walking, or carrying a burthen a great while.

For this reason it is that, in the day and evening, while one is sitting or standing, the superior parts of the body that weigh or press upon the inferior, press those elastic annular cartilages, the bony jointed work is contracted, the superior parts of the body descend towards the inferior, and proportionably as one approaches the other, the height of the stature diminishes.

Hence it was, that a fellow enlisting for a soldier, by being measured over-night, was found deficient in height, and therefore refused; but by accident being gauged again the next morning, and coming up to the stature, he was admitted.

On the contrary, in the night-time, when the body is laid a-bed, as it is in an horizontal situation, or nearly so, the superior parts do not weigh, or but very little, upon the interior; the spring of the cartilages is unbent, the vertebræ are removed from one another, the long jointed work of the spine is dilated, and the body thereby prolonged; so that a person finds him-

self about half an inch, or more, higher in stature in the morning than when going to bed. This is the most natural and simple reason that can be given, for the different heights of the same person at different times.—*Gentleman's Magazine*, 1767.

CEREMONY OF THE BOAR'S HEAD.

At a time when fresh meats were seldom eaten, brawn was considered as a great delicacy. It is well known that the boar's head soused was anciently the first dish on Christmas-day, and was carried up to the principal table in the hall with great state and solemnity. Hollinshead says, that in the year 1170, upon the day of the young Prince's coronation, King Henry I. "served his sonne at table as sewer, bringing up the *boar's head* with trumpets before it, according to the manner." For this indispensable ceremony, as also for others of that season, there was a carol, which Wynkyn de Worde has given us as it was sung in his time, with the title, "A Carol, bringing in the Bore's Head:"—

Caput Apri defero
Reddens Laudes Domino.
The bore's head in hande bringe I
With garlandes gay, and rosemarye.
I pray you all, sing merely.
Qui estis in convivio.

The bore's head, I understande,
Is the chefe servyce in this lande;
Looke, wherever it be fonde
Servite cum cantico.

Be gladde, lordes, both more and lesse,*
For this hath ordayned our stewarde
To chere you all this Christmasse,
The bore's head with mustarde.

This carol, says Mr. Warton, is retained at Queen's College in Oxford, though with many innovations.

There is indeed in the college an old legend, that a wild boar, which infested the neighbourhood of Oxford, was killed by a taberdar of this college on Christmas-day, as he was going to serve a church; and that he killed it by thrusting his Aristotle down the throat of the animal; protecting his arm in the rencontre with some part of his gown. This story, it is probable, may have contributed to the continuance of the ceremony of the boar's head at Queen's longer than any where else: but the song has no allusion to it. That simply states, that the boar's head is "the rarest dish in all this land;" and that it has been provided "in honour of the King of Bliss." There is, however, a song on this supposed feat of the taberdar, written by Dr. Harrington of Bath, and printed in the Oxford Sausage; so full of wit and humour, that we feel assured our readers will not be displeased to find it annexed.

* *i. e.* both high and low.

In Honour of the Celebration of the Boar's Head, at Queen's College, Oxford.

Tam Marti, quam Mercurio.

I sing not of Roman or Grecian mad Games,
The Pythian, Olympic, and such like hard names,
Your patience awhile with submission I beg,
Whilst I study to honour the feast of *Coll. Reg.*
Derry down, &c.

No Thracian bowls at our rites o'er prevail,
We temper our mirth with plain, sober, mild ale;
The tricks of old Circe deter us from wine;
Though we honour a boar, we won't make ourselves swine.
Derry down, &c

Great Milo was famous for slaying his ox,
Yet he prov'd but a dull ass in cleaving of blocks:
But we had an hero for all things was fit,
Our motto displays both his valour and wit.*
Derry down, &c.

Stout Hercules labour'd, and look'd mighty big
When he slew the half-starved Erymanthian pig;
But we can relate such a stratagem taken,
That the stoutest of boars could not—*save his own bacon.*
Derry down, &c.

So dreadful this bristle-back'd foe did appear,
You'd have sworn he had *got the wrong pig by the ear.*
But, instead of avoiding the mouth of the beast,
He ramm'd in a volume, and cry'd—*Graium est.*
Derry down, &c.

* *i. e. Tam marti, &c.*

In this gallant action such fortitude shewn is,
As proves him no coward, nor tender Adonis;
No armour but logic; by which we may find,
That logic's the bulwark of body and mind.
Derry down, &c.

Ye squires, that fear neither hills nor rough rocks,
And think you're full wise when you outwit a poor fox;
Enrich your poor brains, and expose them no more,
Learn Greek, and seek glory from hunting the boar.
Derry down, down, down, derry down.

Hutchinson's History of Cumberland, 1794.

JACK KETCH.

WHY EXECUTIONERS SO CALLED.

In 1664, Dun was the name of the public executioner, and the executioners long after that went by the same name. Mr. Butler, in his "Proposals for farming Liberty of Conscience," published in 1668, amongst other resolutions, gives the following one. "Resolved, that a day of solemn fasting be; and among many other particulars, lastly to be delivered from the hand of Dun, that uncircumcised Philistine." His predecessor's name was Gregory, as appears from the prologue to Mercurius Pragmaticus, a tragi-comedy, acted at Paris in 1641:

This trembles under the black rod, and he
Doth fear his fate from the *Gregorian* tree:

and in a paper called "The Parliament Kite," 1648, mention is made of him:

What would you say to see them fall
With both their houses vile,
Because they have deceiv'd us all,
Now *Gregory* they'll beguile!

Sir William Segar, Garter King-at-Arms, was imposed upon by Brook, a herald, who procured him, by artifice, to confirm arms to Gregory Brandon, who was found to be common hangman of London. And from him, probably, the hangman was called Gregory for some time. The name of Dun, which succeeded that of Gregory, is mentioned by Cotton, in Virgil Travestie, published in 1670, b. 4, p. 124:

Away therefore my lass does trot,
And presently an halter got,
Made of the best string hempen teer,
And, 'ere a cat could lick her ear,
Had tied it up, with as much art
As *Dun* himself could do for his heart.

The name of Dun was continued to these finishers of the law twelve years longer, when one "Jack Ketch," about one hundred and forty years ago, was advanced to that office, who has left his name to his successors ever since. This appears from Butler's Ghost, published in 1682. When the author wrote the first part of it, 'tis plain that Dun was the executioner's name or nick-name:

For you yourself to act 'Squire *Dun*—
Such ignominy ne'er saw the sun;

but before he had printed off his poem, Jack Ketch was in office:

'Till *Ketch* observing he was chous'd,
And in his profits much abus'd,*
In open hall the tribune dunn'd,
To do his office, or refund.

None of these, however, in their office, could come up to the Dutch headsman, mentioned by Mr. Cleveland, and of whom it was reported, "that he would do his office with so much ease and dexterity, that the head, after the execution, should stand still upon the shoulders."

The following relation is extracted from "Hatton's Derby."

About the reign of Oliver Cromwell, or the beginning of Charles the Second's, a whole family, consisting of a father, and two sons, of the name of Crosland, were tried at Derby assizes, and condemned, for horse-stealing. As the offence was not capital, the Bench, after sentence, entertained the cruel whim of extending mercy to one of the criminals, but upon this barbarous condition, that the pardoned man should hang the other two. Where favour wantons in cruelty, it becomes detestable, and gives greater offence than even the culprits. The offer was made to the father, being the senior. As distress is the season for reflection, he replied with meekness, "Was it ever known that a father hanged his children? How can I take

* Alluding to the execution of Charles I., which was not performed by the regular operator, but by some person in a mask. *Editor.*

away those lives which I have given, have cherished, and which of all things are most dear?" He bowed, declined the offer, and gave up his life; but this noble reply ought to have pleaded his pardon. It was then made to the eldest son, who trembling answered, "Though life is the most valuable of all possessions, yet even that may be purchased too dear—I cannot consent to preserve my existence by taking away his who gave it; nor could I face the world, or even myself, should I be left the only branch of that family I had destroyed." Love, tenderness, compassion, and all the appendages of honour, must have associated in returning this answer. The proposition was then made to the youngest son, John, who accepted it with an avidity that seemed to tell the court, he would hang half the creation, and even his own judges, sooner than be a sufferer himself. He performed the fatal work, without remorse, upon his father and brother; in which he acquitted himself with such dexterity, that he was appointed to the office of hangman in Derby and two or three neighbouring counties, and continued in it to extreme age. So void was he of feeling for distress, that he rejoiced at a murder, because it brought him the prospect of a guinea. Perhaps he was the only man in court who could hear with pleasure a sentence of death. The bodies of the executed were his perquisite: signs of life have been known to return after the execution, in which case, he prevented the growing existence by

violence. Loving none, and beloved by none, he spent a life of enmity with man. The very children pelted him in the streets: the mothers endeavoured to stop the infant cry with the name of "John Crosland." He died about the year 1705.

BRITANNIA.

WHY BRITAIN IS REPRESENTED BY A WOMAN SITTING, WITH A SHIELD, &c. ON THE ONE SIDE OF OUR ENGLISH COINS.

The fancy was probably taken from some old Roman coins, one of which we have seen, which represented Britain in the same manner. There are two very like in Mr. Camden's "Britannia," p. 98, table 3, both of Antoninus Pius. On the reverse of one, Britannia is represented sitting on a globe, though with no spear or shield: on the other, that which we have seen, she is in the same posture, though much nearer our present coins, with a shield under her and a spear in her hand—only in the shield we have now added the cross.—*Athenian Oracle.*

MARRIAGE OF COUSINS.

People in general are too apt to adopt common notions and current opinions, without giving themselves the trouble to consider the truth and propriety of them. Thus it is a subject of frequent remark, that "second cousins should not be allowed to marry by the canon

law, when there is no objection to the marriage of first cousins." The fact, however, is, that the marriage of second cousins is prohibited by the canons. The court of Rome was very fertile in inventing prohibitions, in order to reap the profits of dispensations: but the civil law permits first cousins to marry; so that it was by confounding the civil law, by which first cousins may marry, with the canon law, by which second cousins cannot, that this mistaken notion in all probability arose.—*Wood, C. L.*, pp. 118, 119.

This difference was reconciled by the statute 38 Henry VIII., c. 38, from the construction of which, it is clear that both first and second cousins may marry.

ON THE ANTIQUITY OF SALUTING PERSONS ON SNEEZING.

About the year of our Lord 750, is commonly reckoned the æra of the custom of saying "God bless you," to one who happens to sneeze. It is said that, in the time of the pontificate of St. Gregory the Great, the air was filled with such a deleterious influence, that they who sneezed immediately expired. On this the devout pontiff appointed a form of prayer, and a wish to be said to persons sneezing, for averting them from the fatal effects of this malignancy—a fable contrived against all the rules of probability; it being certain that this custom has from time immemorial

subsisted in all parts of the known world. According to mythology, the first sign of life Prometheus's artificial man gave, was by sternutation. This supposed creator is said to have stolen a portion of the solar rays; and filling with them a phial, which he had made on purpose, sealed it up hermetically. He instantly flies back to his favourite automaton, and opening the phial held it close to the statue; the rays, still retaining all their activity, insinuate themselves through the pores, and set the factitious man a-sneezing. Prometheus, transported with the success of his machine, offers up a fervent prayer, with wishes for the preservation of so singular a being. His automaton observed him, and remembering his ejaculations, was very careful, on the like occasions, to offer these wishes in behalf of his descendants, who perpetuated it from father to son in all their colonies.

The rabbis, speaking of this custom, do likewise give it a very ancient date. They say, that not long after the creation, God made a general decree, that every man living should sneeze but once, and that at the very instant of his sneezing his soul should depart, without any previous indisposition. Jacob by no means liked so precipitate a way of leaving the world, as being desirous of settling his family affairs and those of his conscience; he prostrated himself before the Lord, wrestled a second time with him, and earnestly entreated the favour of being excepted from the

decree. His prayer was heard, and he sneezed without dying. All the princes of the universe, being acquainted with the fact, unanimously ordered that, for the future, sneezing should be accompanied with thanksgivings for the preservation, and wishes for the prolongation of life. We perceive, even in these fictions, the vestiges of tradition and history, which place the epocha of this civility long before that of Christianity. It was accounted very ancient even in the time of Aristotle, who in his problems has endeavoured to account for it, but knew nothing of its origin. According to him, the first men, prepossessed with the highest ideas concerning the head, as the principal seat of the soul, that intelligent substance governing and animating the whole human system, carried their respect even to sternutation, as the most manifest and most sensible operation of the head. Hence those several forms of compliments used on similar occasions among the Greeks and Romans: "Long may you live! May you enjoy health! Jupiter preserve you!—*From the French of the Abbé Velly.*

BLACK MONDAY.

That is, Easter Monday. The origin thus ancient. When King Edward III. was in France, with a powerful army, in the year 1359, and a treaty of peace in agitation betwixt him and the Regent of France, the King was averse to it, till a prodigious tempest of

thunder and hailstones, of that bigness that killed both men and horses in the King's army, falling on that Monday, inclined the King to condescend to peace; and from its dismal effects, the day has ever since retained the name of Black Monday.—*Blount* 1681.

SAINT MONDAY.

A holiday most religiously observed every week, by journeymen shoemakers, and other inferior mechanics in this country, who, getting their wages on a Saturday night, cannot be prevailed on to work on the Monday.

An Irishman observed, that this Saint's *anniversary* happened *every week*.—*Dictionary Vulgar Tongue*, 1788.

BLUE MONDAY.

It was formerly (and in many countries it is still) the custom in Germany, for the journeymen, &c. employed in the lower kinds of trade, to consider every Monday as a day set apart for idleness, and no inducement can prevail upon them to apply themselves to work. Perhaps the custom was derived from the *postfestum* mentioned in the canon law; and the expression "Blue Monday," is supposed by some to have its origin in the bruises occasioned by the fist and

cudgels, which were in frequent use among the drunken and disorderly; but, as we meet with a Blue Tuesday likewise, that derivation seems more probable which occurs in a manuscript Thuringian Chronicle.

In the sixteenth century, it was the custom in Germany to ornament the churches on fast-days with blue; and at this period the tradesmen began to keep the fasts by neglecting their work. This was not only usual among the master tradesmen, but they indulged their servants likewise in the same privilege. For want of employment, the common people had recourse to drinking; and, instead of fasting, it soon became a common proverb, *Heute blauer Fraffmontag*, "Today is feasting Monday." This national custom, which was originally confined to innocent amusements on the evenings of the fast days, soon extended itself to every Monday in the year. Blue Monday was now established; and the abuse prevailed to such a degree, that the day was soon distinguished by debaucheries of every kind, by tumults, and frequently by murders. The perpetrators of such acts were threatened with the severest punishment; but all the territorial edicts were fruitless, till the matter was seriously taken up by the Diet. This was occasioned by the company of shoemakers at Augsburg, in 1726, who excited their fellow tradesmen at Wurtzburg, by letters, to be riotous. The magistrates at first prohibited the correspondence; this prohibition they considered as an infringement of their rights. The rioters were soon

joined, as usual, by a number of ill-disposed persons; ill-treated all who opposed them, and made the affair of a still more serious nature, by encouraging the same conduct in other towns. At last, upwards of a hundred members of this unconstitutional society left the town, and sent information to Leipsic, Dresden, Berlin, &c. of their proceedings, in the following terms: "We have been under the necessity of adopting this measure to preserve our rights; and inform you, that no man who is an honest fellow (*braver kerl*) will ever go again to work at Augsburg; if he does, he may expect the consequences, and that soon." This caused a general alarm throughout the country. The abuses which prevailed among the tradesmen were of too much consequence to the towns of Germany, and trade in general, not to be noticed at the Diet. An edict was published in 1731, by virtue of which, not only every abuse was to be remedied, but the custom of keeping Blue Monday abolished entirely. The edict was but little attended to, except in Brandenburg. In many places it was not even promulgated. The Emperor Francis renewed it in 1764, and a decree of the empire was passed to abolish Blue Monday in 1771-2; but, notwithstanding this, the old custom prevails, and every Monday throughout the year, in most of the German territories, is still blue. In the hereditary dominions of Austria, not only laws have been enforced, but various other means have been adopted, for this salutary purpose. Even

in the university of Gottingen, in the Hanoverian dominions, where there is more Aurklarung, as the Germans admirably express themselves, or a higher state of refinement, this custom is still so prevalent, that no journeyman tailor can be prevailed upon to work on a Monday, by any prospect of reward, but generally devotes that day to the joys of Bacchus.—*Pulter's Germanic Empire.*

WHY BARBERS HANG OUT LONG POLES FOR A SIGN.

The barber's art was so beneficial to the public, that he who first brought it up at Rome, had a statue erected to his memory, as authors relate; and in England they were, in some sort the surgeons* in ancient times, and therefore hung their basins out; and to make known at a distance to the weary and wounded traveller, where all might have recourse, they used poles,† as some inns gibbet their signs across a town.—*Athenian Oracle.*

* Barbers are incorporated with the Surgeons of London, by 32 Henry VIII.; but not to practise surgery except drawing of teeth and bleeding, and that must be above one mile from London.—*Jacob's Law Dictionary*, 1744.

† The barbers in various parts of this country, as well as on the Continent, still bleed and draw teeth. I have heard the reason of the use of their poles accounted for much more to my satisfaction, *viz.* in bleeding it is customary for the patient to grasp a stick with his hand, which is frequently necessary to cause

ST. VITUS'S DANCE.

All this time (that is, the nearest to be collected from the work, from 1097 to the middle of the twelfth century,) Prussia and part of Lithuania were in a state of barbarism; that they had never been converted is not true: they, like the Danes, had in very early ages been taught true faith by an old set of Missionaries, devoted to St. Vitus, and they therefore founded something like a church, and dedicated it to him; but, having never learned to read, succeeding generations lost the true meaning, and easily relapsing into idolatry, they made a gigantic figure of the saint with four frightful heads, and called it "Suantovit," dancing round it when Christian strangers were sacrificed, and all this in so extravagant a manner, and accompanied with gestures so wild and without meaning, that northern nations called by the name of St. Vitus's dance, a nervous affection, inducing odd vagaries of the limbs. A species of the epilepsy is, I believe, called so still in England, Denmark, and Norway.—*Piozzi's Retrospection*, 1809.

the effusion of blood in the course of the operation, and a ribbon, or some such bandage, is always bound round the arm at the time: hence, therefore, the pole is said to represent such stick; and the painted mark round it, the ribbon above-mentioned.

Others contend, that the barber formerly exposed a head, as a symbol of his trade, which has been since ludicrously converted into a long stick, because that is also called a "pole."—*Editor*.

SURGEONS;

EXEMPT FROM SERVING ON JURIES, &c.

It is a vulgar error that surgeons are exempt from serving as jurymen because they are considered to be in too constant a habit of suppressing their softer feelings, from the nature of their occupation, to be competent judges in particular cases.

The following extract puts the matter in the true light:

"In the same year (*i. e.* 1513) the corporation of Surgeons, consisting of twelve (a number then, as it appears, thought equal to the care of the metropolis), *petitioned* Parliament to be exempted from bearing arms, or serving on juries and parish offices, and succeeded in their request." (Public Acts.)—*Andrews' History of England.*

MEDICAL QUESTION ON EATING.

WHETHER EATING IN COMPANY BE CONDUCIVE TO HEALTH.

Dr. Vasse discussed this question seriously, in the school of the faculty of medicine at Paris, and gravely determined it in the affirmative. He published this medical question, and his curious illustrations of it. He divides entertainments into several classes—ordinary and extraordinary: the first consists of meats of a moderate price, in the other they are more expensive and splendid. At public entertain-

ments several families form one company; at private ones there is only the daily preparation. He then enumerates many kinds of sociable meals; as eating the paschal lamb among the Jews, the love feasts among the primitive Christians, wedding dinners, merry-makings, Twelth-day, in Carnival and St. Martin's day.

Undertaking to shew the advantages of eating in company, he fixes three properties of the meals under consideration, *viz.* animal, moral, natural or physical. The first are such as do good to the body, the second benefit to the mind, and the third are useful to both. Man, says the doctor, is an animal formed by nature for society; he is led by example, and imitates what he sees done. If he observes another eat, he is desirous of doing the same, and his mouth immediately waters. This water is the saliva which dissolves the food, renders it more savoury, and whets the appetite. That being sharpened, we eat with pleasure and grind our meat better. Where conversation and mirth preside at a table, we are obliged to keep the meat longer in our mouths; it is more penetrated with saliva, and digests better. The blood and spirits are in better order, the nutritive juices become sweeter, the circulation of the liquids is more completely executed, the heart, the seat of joy, is dilated, and all the functions of the body conspire, with a sort of emulation, to promote health.

The advantages accruing from eating in company

are numerous; it always diverts chagrin and melancholy to dine with a number of people. The bare sight of eating, drinking, and singing, inspires good-humour; the healths that pass round, and agreeable conversation, rouse the soul, and make it shake off all dismal ideas. An union of persons either begins or is cemented, and misunderstandings are composed or removed.

In regard of the utility of entertainments to the whole man, we must know that such is the intimate connection between the soul and body, that what is useful to one must infallibly be so to the other.

But our author goes one step further; as exercise is of no inconsiderable use, eating in company appears worthy of recommendation on that score. Here, says he, I will be asked, what exercise I mean; is it that of the teeth, which communicates an electric motion to the frame? To which I answer, it is the motion of the hands and body in carving and helping, in accepting thanks and returning them in the lively gestures before dinner, and the no less sprightly ones after it.

But there is one material objection which should be removed, namely, that these entertainments are frequently productive of much disorder and irregularity, and therefore ought not to be indulged. To this our doctor replies, that abuses will insinuate themselves every where, so that if all that is perverted should be prohibited, even eating and drinking, and other innocent and useful human acts, would incur the charge

of criminality. Allowing evils sometimes to arise, are they not countervailed by the good arising from these entertainments?

Such are the arguments used by Dr. Vasse, to prove eating in company is conducive to health. They certainly evince the taste of the doctor and the faculty for good cheer. Besides doing his duty to the public as a physician, in enforcing an interesting medical precept, the idea as well as the reality of which, gives rapture to the hungry, and pleasure to the full epicure, we find he had another object in view; it seems there were some pragmatical, mortified, and penurious licentiates in divinity, who, he justly remarks, had a zeal, but not according to knowledge, who wished to put a stop to entertainments given to their fellow students when they received the academic cap; but the parliament of Paris, by an *arrêt*, continued the old laudable custom, and good cheer triumphed over the sour moroseness of these unenlightened theologians.

THREE BALLS.

WHY PAWNBROKERS' SIGN.

When the South-Sea scheme failed in 1731, Hogarth believed it was in spirit of derision that the three blue balls, or sometimes golden ones, were after this time hung up at the doors of lesser traders (pawnbrokers.) They represented gilt or painted bubbles,

and bubble was a word which came into use when our South-Sea scheme followed up that in France, called Mississippi, &c.—*Piozzi's Retrospection*, 1809.

Other authorities say that three blue or golden balls were the arms of two brothers from Lombardy, who first carried on the business of pawnbrokers here, and who gave name to Lombard Street. In honour of these patriarchs of the fraternity, their armorial bearings have ever since been adopted by their descendants.

A jocular reason assigned for the exhibition by pawnbrokers, of three balls, is, that it is *two to one* that any thing deposited with them is ever redeemed.

WHAT SAILORS CALL A BOOT ACCOUNT.

The story of the boot account is thus related. A captain in the merchant service, having the confidence of his owners, besides being entrusted with the care of the ship, had also commercial concerns put under his charge. It happened that the captain was quite ignorant of accounts: the method he took of supplying this defect was by the help of an old boot. Whatever money he received in the course of his voyage, whether for freight or goods sold, was all carefully deposited in the boot; and, on the other hand, whatever money he had occasion for was taken out of it. As soon as the voyage was completed, and his owners called for his

accounts, he went to them, and with great solemnity delivered the boot into their hands, saying, "there, gentlemen, is the *balance of my accounts;* you will be pleased to count it." The same story is told of a churchwarden.—*James Mills' Examination of Jones's System of Book-keeping.*

CHEQUERED BOARDS.

WHY ON PUBLIC HOUSES.

It has been related to me by a very noble personage, says a writer in the Gentleman's Magazine, 1795, that in the reign of Philip and Mary, the then Earl of Arundel had a grant to license public-houses, and part of the armorial bearings of that noble family is a chequered board; wherefore the publican, to shew that he had a license, put out that mark, as of his sign.

Pray inform J. T., says another writer, that the practice of placing chequered boards before the doors of ale-houses, arose from the very ancient custom of playing at tables, as it was formerly called, in those places. Our modern word for this game is backgammon, though the games at the tables were very many in proportion to what are now known. All these games, as well as chess, were played upon the board in question.

Another Account.—Your correspondents are both mistaken! I think it was the great Earl Warrenne, if

not some descendant or heir near him, not beyond the time of Rufus, had an exclusive power of granting licenses for beer. That his agent might collect the tax more readily, the door-posts were painted in chequers, the arms of Warrenne, then and to this day.

Another Account.—The chequer, so common at the door of a public-house, is said to have been intended formerly as an intimation that draught-boards were kept within, for the entertainment of the customers.

The colour of the chequers used, to be red and white, whence the houses so distinguished were called red-houses: and they were at length so numerous, that a red-house became the general name for a tavern, and is used as such in many of the old plays. I must disagree with those who suppose the chequers to refer to the arms of a Duke of Norfolk, who had formerly the profits of a duty upon ale-houses, for the arms alluded to are those of Maltravers, quartered only by the Duke of Norfolk's, which are chequers, *Or* and *Azure*, or blue and gold, colours which do not occur at a Chequers Inn.—*Universal Magazine*, 21 *January* 1795, *from the Looker-on.*

VIVANT REX ET REGINA.

WHY PLACED AT THE END OF PLAY-BILLS.

At the end of the piece, the actors in noblemen's houses and taverns where plays were frequently

performed, prayed for the health and prosperity of their patrons, and in the public theatres, for the King and Queen. This prayer sometimes made part of the epilogue: hence probably, as Mr. Stevens observes, the addition of "Vivant Rex et Regina," to the modern play-bills.

WHY THE DE COURCYS ARE PRIVILEGED TO WEAR THEIR HATS BEFORE THE KING.

Philip of France, A. D. 1203, summoned King John of England, as a French peer, to answer for the death of Prince Arthur, and he sent over to England a champion to enforce his demands. But as it was not judged right to submit a national object to the decision of a combat, yet an English knight was produced to defend the honour of his country. This was John de Courcy, who, after having conquered the kingdom of Ulster, in 1177, had been treacherously seized, and kept in hold, on suspicion of treason. When he was brought out, emaciated with confinement, John asked him if he would fight for him? "No, not for you (said De Courcy), but for my country's honour I will fight to my death." The French champion is said to have declined the combat; and De Courcy having been desired to shew a specimen of his vast strength, in the presence of John and Philip, cleft a helmet at a blow, and buried his sword so deep in

the post which supported it, that none but himself could draw it out. For these exploits the De Courcys are privileged at this day to be covered before the King. It is added, that the hero being asked "why he looked around him so fiercely before he made his stroke," answered, "that had he failed to cleave the helm, he meant to have slain all the spectators, lest they should deride him."—(*Harmer's Chro., Cox's His., Lodge's Peerage.*)—*Andrews' History of England.*

PROTESTANT.

The name of Protestant took its rise from the following occasion. In the year 1529, at a diet of the princes of the empire, held at Spires, in Germany, it was decreed by the majority there present, that in those places where the edict of Worms* had been received, it should be lawful for no one to change his religion. That in those places where the new religion (*i. e.* the Lutheran) was exercised, it should be maintained till the meeting of a council, if the ancient (the Popish) religion could not be restored, without danger of disturbing the public peace; but, that the mass should not be abolished, nor the Catholics hindered from the free exercise of their religion, nor any one of them allowed to embrace Lutheran-

* The Edict of Worms was published in the year 1521, by which Luther was proscribed as a heretic and schismatic, and all persons prohibited to receive him or read his books.

[illegible] free cities of Germany joined themselves, *viz.* Strasburg, Norimburg, Ulm, Constance, Lindaw, Memmingen, Kempten, Nordlingen, Halibrun, Rettingen, Isne, St. Gall, Weiffenburg, and Whindscheim; and from this protest the Lutherans first obtained the name of Protestants; which was afterwards given in common to all who separated from the idolatrous practices of the church of Rome.

These noble and excellent princes, in behalf of themselves and subjects, and all that then or for the future should adhere to the holy word of God, protested against the restraint laid on, and the violence offered to, the consciences of men by this decree of the Popish princes and prelates. How glorious a protest was this in behalf of the liberties of the church of God! Peace, everlasting peace rest upon your spirits, O ye illustrious heroes! and let your names never be mentioned, in the Protestant world, without paying the just tribute of honour and reverence to your memories!

Nor must I forget to felicitate my fellow Protestants in these kingdoms, that his present Majesty is descended from one of those noble houses, who joined in this protest. Happy prince! in whom the love of liberty is an hereditary virtue! born to be placed by Providence at the head of that cause of liberty his ancestors so early embraced, so resolutely maintained; and to be the defender of that faith, which spurns at the dictates of all human pride, and owes its being only to the force of conviction, the evidence of reason, and the supreme and infallible authority of the God of truth.—*Gentleman's Magazine*, 1735.

THE FIRST COFFEE-HOUSE IN LONDON.

Coffee is a native of Arabia, supposed by some to have been the chief ingredient of the old Lacedemonian broth. The use of th' berry was not known in England till the year 1657, at which time Mr. D. Edwards, a Turkey merchant, on his return from Smyrna to London, brought with him one Pasquet Rosee, a Greek of Ragusa, who was used to prepare this liquor for his master every morning, who, by the way, never wanted company. The merchant, therefore, in order to get rid of a crowd of visitants, ordered his Greek to open a coffee-house, which he did in St. Michael's Alley, in Cornhill. This was the first coffee-house opened in London.—*Various.*

THE MANNER OF WATCHMEN INTIMATING THE CLOCK AT HERRNHUTH IN GERMANY.

VIII. Past eight o'clock! O, Herrnhuth, do thou ponder;
Eight souls in Noah's ark were living yonder.
IX. 'Tis nine o'clock! ye brethren, hear it striking;
Keep hearts and houses clean, to our Saviour's liking.
X. Now, brethren, hear, the clock is ten and passing;
None rest but such as wait for Christ embracing.
XI. Eleven is past! still at this hour eleven,
The Lord is calling us from earth to heaven.
XII. Ye brethren, hear, the midnight clock is humming;
At midnight, our great Bridegroom will be coming.
I. Past one o'clock; the day breaks out of darkness:
Great Morning-star appear, and break our hardness!
II. 'Tis two! on Jesus wait this silent season,
Ye two so near related, will and reason.
III. The clock is three! the blessed Three doth merit
The best of praise, from body, soul, and spirit.
IV. 'Tis four o'clock, when three make supplication,
The Lord will be the fourth on that occasion.
V. Five is the clock! five virgins were discarded,
When five with wedding garments were rewarded.
VI. The clock is six, and I go off my station;
Now, brethren, *watch yourselves for your salvation.*

Universal Magazine, 1749.

POPE JOAN.

It is in the ninth century that we must place the history or fable of the "Popess Joan." They say, that a girl, having disguised her sex, succeeded to the

Popedom of Leo IV., in 855, and possessed the holy see for two years and some months; when, in a public procession, she was seized with the pains of child-birth, and died. Some writers of the Roman Church were the first relators of this fact. It was adopted by the Protestants, and for a long time credited; but some learned men having taken the trouble to trace this report to its first rise, have rendered it suspicious, and particularly found that it cannot be reconciled with chronology. Some people, however, still believe in the existence of the Popess.—*Formey's Ecclesiastical History.*

TONTINE.

WHY SO CALLED, WHEN FIRST INVENTED, &c.

Tontine, a loan given for life annuities, with benefit of survivorship, so called from the inventor, Laurence Tonti, a Neapolitan. He proposed his scheme in 1653, to reconcile the people to Cardinal Mazarine's government, by amusing them with the hope of becoming suddenly rich. He obtained the consent of the court; but the parliament would not register the edict. He made attempts afterwards, but without success. It was not till Louis XIV. was distressed by the league of Augsburg, and by his own immense expenses, that he had recourse to the plans of Tonti, which, though long laid aside, were not forgotten. By an edict in 1689, he created a Tontine royale of 1,400,000 livres, annual

rent, divided into fourteen classes. The actions were 300 livres a-piece, and the proprietors were to receive £10 per cent., with benefit of survivorship in every class. This scheme was executed but very imperfectly; for none of the classes rose to above 25,000 livres, instead of 100,000, according to the original institution, though the annuities were very regularly paid. A few years after, the people seeming in better humour for projects of this kind, another Tontine was erected upon nearly the same terms; but this was never above half full. They both subsisted in the year 1726, when the French King united the thirteenth class of the first Tontine with the fourteenth of the second, all the actions of which were possessed by Charlotte Bonnemay, widow of Lewis Barbies, who died at the age of ninety-six. This gentlewoman had ventured 300 livres in each Tontine; and in the last years of her life she had for her annuity 73,500 livres, or about £3,600 a year for about £30.

The nature of the Tontine is this: there is an annuity after a certain rate of interest, granted to a number of people; divided into classes, according to their respective ages; so that annually the whole fund of each class is divided among the survivors of that class; till at last it falls to one, and upon the extinction of that life, reverts to the power by which the Tontine was erected, and which becomes thereby security for the due payment of the annuities.—*Encyclopedia, &c.*

TURBANS.

WHENCE THE CUSTOM OF WEARING THEM, &c.

Turbans, a Turkish hat, or ornament for the head, of fine linen, wreathed into a bundle, broad at the bottom to enclose the head, and lessening for ornament towards the top. The custom of wearing it had this origin: the barbarous people having the Grecian army once at a great advantage, at or near the hill Thermopyle, there was no other remedy, but some few must make good a narrow passage, while the main of the army might escape; which some brave spirits undertook, and knowing that they went to an inevitable death, had care of nothing but sepulture, of old much regarded; wherefore, each of them carried his winding-sheet wrapt about his head, and then, with loss of their own lives, saved their fellows. Whereupon, for an honourable memorial of their exploit, the Levantines used to wrap white linen about their heads, and the fashion so derived upon the Turk. —*Sir Henry Blount's Voyage.*

CAP.

WHY THE SYMBOL OF LIBERTY, WHEN FIRST USED, AND WHY WORN BY STUDENTS AT UNIVERSITIES.

The use of caps and hats is referred to the year 1449, the first seen in these parts of the world being at the entry of Charles VII. into Rouen; from that

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time they began to take place of the hoods, or chaperoons, that had been used till then. When the cap was of velvet, they called it mortier; when of wool, simply bonnet. None but kings, princes, and knights were allowed the use of the mortier. The cap was the head-dress of the clergy and graduates. Pasquier says, that it was anciently a part of the hood worn by the people of the robe; the skirts whereof being cut off as an incumbrance, left the round cap an easy commodious cover for the head; which round cap being afterwards assumed by the people, those of the gown changed it for a square one, first invented by a Frenchman, called Patrouittet. He adds, that the giving of the cap to the students in the universities, was to denote, that they had acquired full liberty, and were no longer subject to the rod of their superiors; in imitation of the ancient Romans, who gave a pileus, or cap, to their slaves, in the ceremony of making them free. Whence this proverb, "*Vocare servos ad pileum.*" Hence, also, the cap is the symbol of Liberty, whom they represent holding a cap in her right hand, by the point.—*Various.*

THE MEANING OF "DERRY DOWN."

A COMMON TERMINATION TO MANY JOCULAR ENGLISH SONGS.

It would appear, from an examination of the economy of the ancient Britons, that a considerable part

of their wealth consisted in the numerous herds of swine which were fed upon acorns in the woods: there is scarcely an old tale but what introduces the character of the swinish herd; and the proverb is common—

Lawn meiziad wrh nzenaid gwynt—
The swine-herd is glad at the sighing of the wind.*

There are, also, some old pieces of music in Wales, the names of which are derived from this branch of British husbandry; such as *hob y deri*, the hog of the oaks; and *hob y deri dando*, the hog of the oaks under cover; and the like.

Does not "Derry Down" come from the same origin? For these two words, considered as English, have no meaning at all; but they are at once identified, and seem to convey an idea in union with the subject before-mentioned, in the following Welch phrases:

Y deri down;†
To the oaks we will come:

Down i'r deri; and *Down y deri*;
We will come to the oaks.

Down down i'r deri down.
We will come, we will come, to the oaks we will come:

Down y deri, down;
We will come to the oaks, we will come.

Monthly Magazine, 1798.

* Because the acorns are blown down.

† Pronounced as "Hey Derry Down."

PEEPING TOM OF COVENTRY:

THE STORY OF GODIVA.

When* Edward, last of Egbert's royal race,
O'er sev'n united realms the sceptre sway'd,
Earl Leofric, with trust of sov'reign pow'r,
The subject Mercians rul'd. His lofty state
The loveliest of her sex! in inward grace
Most lovely; wise, beneficent, and good,
The fair Godiva shar'd. A noble dame,
Of Thorold's antient line! But pageant pomp
Charm'd not her saintly mind like virtuous deeds,
And tender feeling for another's woe.
Such gentle passions in his lofty breast
He cherish'd not, but, with despotic sway,
Control'd his vassal tribes, and, from their toil,
His luxury maintain'd. Godiva saw
Their plaintive looks; with grief she saw thy arts,
O Coventry! by tyrant laws depress'd;
And urg'd her haughty lord, by every plea,
That works on gen'rous minds, with patriot rule
And charter'd freedom to retrieve thy weal.
Thus pleaded she, but pleaded all in vain!
Deaf was her lord; and, with a stern rebuke,
He will'd her ne'er again, by such request,
To touch his honour, or his rights invade.
What cou'd she do? Must his severe command
Check the strong pleadings of benevolence?
Must public love to matrimonial rules
Of lordly empire, and obedience meek,
Perhaps by man too partially explain'd,

* Edward the Confessor.

Give way? For once Godiva dar'd to think
It might not be, and, amiably perverse,
Her suit renew'd. Bold was th' advent'rous deed!
Yet not more bold than fair! if pitiful
Be fair, and charity, that knows no bounds.
What had'st thou then to fear from wrath inflam'd
With sense of blackest guilt? Rebellion, join'd
With female weakness and officious zeal!
So Leofric might call the virtuous deed;
Perhaps might punish as befitted deed
So call'd; if love restrain'd not. Yet, tho' love
O'er anger triumph'd, and imperious rule,
Not o'er his pride; which better to maintain,
His answer thus he artfully return'd.

Why will the partner of my royal state,
Forbidden, still her wild petition urge?
Think not my breast is steel'd against the touch
Of sweet humanity. Think not I hear
Regardless thy request. If piety,
Or other motive, with mistaken zeal
Call'd to thy aid, pierc'd not my stubborn frame,
Yet to the pleader's worth and modest charms
Wou'd my fond love no trivial boon impart.
But pomp and fame forbid. That vassalage,
Which, thoughtless, thou wou'dst tempt me to dissolve,
Exalts our splendour and augments my pow'r.
With tender bosoms form'd, and yielding hearts,
Your sex soon melts at sights of vulgar woe;
Heedless how glory fires the manly breast
With love of high pre-eminence. This flame
In female minds with weaker fury glows,
Opposing less the specious arguments
For milder regimen and public weal.

But plant some gentler passion in its room,
Some virtuous instinct suited to your make,
As glory is to ours, like it requir'd
A ransom for the vulgar's vassal state,
Then wou'd the strong contention soon evince
How falsely now thou judgest of my mind,
And justify my conduct. Thou art fair,
And chaste as fair; with nicest sense of shame,
And sanctity of thought. Thy bosom thou
Did'st ne'er expose to shameless dalliance
Of wanton eyes; nor—ill-concealing it
Beneath the trench'rous cov'ring, tempt aside
The secret glance, with meditated fraud.
Go now, and lay thy modest garments by,
In naked beauty mount thy milk-white steed,
And through the streets, in face of open day,
And gazing slaves, their fair deliv'rer ride:
Then will I own thy pity was sincere,
Applaud thy virtue, and confirm thy suit.
But if thou lik'st not such ungentle terms,
And public spirit yields to private shame,
Think then that Leofric, like thee, can feel,
Like thee, may pity, while he seems severe,
And urge thy suit no more. His speech he clos'd,
And with strange oaths confirm'd the deep resolve.
Again within Godiva's anxious breast
New tumults rose. At length her female fears
Gave way, and sweet humanity prevail'd:
Reluctant, but resolv'd, the matchless fair
Gives all her naked beauty to the sun:
Then mounts her milk-white steed, and thro' the streets
Rides fearless; her dishevell'd hair a veil!
That o'er her beauteous limbs luxuriant flow'd,

Like Venus,* when upon the Tyrian shore
Disguis'd she met her son. With gratitude,
And rev'rence low, th' astonish'd citizens
Before their great sultana prostrate fall,
Or to their inmost privacies retire.
All, but one prying slave! who fondly hop'd,
With venial curiosity, to gaze
On such a wond'rous dame. But foul disgrace
O'ertook the bold offendor, and he stands,
By just decree, a spectacle abhorr'd,
And lasting monument of swift revenge
For thoughts impure, and beauty's injur'd charms.†

* ——— dederatque comas diffundere ventis.
Virgil.

† Story of Leofric and Godiva, from Sir William Dugdale's Antiquities of Warwickshire.

The following narrative is subjoined to satisfy the curiosity of such as may not have a present opportunity of consulting this valuable collection of antiquities. That part of the story of which no mention is made here rests upon other authorities, sufficient, at least, for the writer's purpose, though somewhat differently related. How far he has succeeded in explaining what appeared to him to be obscure, and in giving a true meaning and consistency to the whole, and thereby rendering it more credible, agreeably to those seemingly authentic memorials which are preserved of it, is left to the judgment of the reader. The story, as taken from a M.S. in Bib. Bod. and Math. Paris, is as follows:

"This Leofric wedded Godeva, a most beautiful and devout lady, sister to one Thorold, sheriff of Lincolnshire in those days, and founder of Spalding-Abbey, as also of the stock and lineage of Thorold, sheriff of that county in the time of Kenulph, king of Mercia. Which countess Godeva bearing an extraordinary affection to this place, often and earnestly besought her husband, that,

ORIGIN OF THE SLAVE TRADE.

In the year 1442, while the Portuguese were exploring the coast of Africa, under the patronage of their renowned Prince Henry, Anthony Gonsales, who two years before had seized some Moors near Cape Rosa-

that, for the love of God and the blessed Virgin, he would free it from that grievous servitude whereunto it was subject. But he rebuking her for importuning him in a matter so inconsistent with his profit, commanded that she should thenceforth forbear to move therein. Yet she, out of her womanish pertinacity, continued to solicit him, insomuch that he told her, if she would ride on horseback naked from one end of the town to the other, in the sight of all the people, he would grant her request. Whereunto she returned, But will you give me leave so to do? And he replying, Yes; the noble lady, upon an appointed day, got on horseback naked, with her hair loose, so that it covered all her body, but the legs, and thus performing the journey, she returned with joy to her husband, who thereupon granted to the inhabitants a charter of freedom."

It is pleasant enough to observe with what earnestness the above-mentioned learned writer dwells on the praises of this renowned lady. "And now, before I proceed, says he, I have a word more to say of the noble countess Godeva, which is, that besides her devout advancement of that pious work of his, *i. e.* her husband Leofric, in this magnificent monastery, *viz.* of monks at Coventry, she gave her whole treasure thereto, and sent for skilful goldsmiths, who, with all the gold and silver she had, made crosses, images of saints, and other curious ornaments." Which passages may serve as a specimen of the devotion and patriotism of those times.

Edge Hill, a poem, by Richard Jago, A. M. 1769.

dor, was ordered by that prince to carry back his prisoners to Africa. In consequence of this, he landed them at Rio del Oro, and received from the Moors, in exchange, ten blacks, and a certain quantity of gold dust, with which he returned to Lisbon. The success of Gonsales not only excited the admiration, but awakened the avarice of his countrymen, who in a few years after fitted out thirty-seven ships with a view to the same lucrative traffic. In 1481, the Portuguese raised a fort on the Gold coast; another, some time after, on the island of Arguin; and a third at Loango St. Paul's on the coast of Angola; and the King of Portugal assumed the title of Lord of Guinea. The Spaniards, so early as the year 1502, began to employ a few negroes in the mines of Hispaniola; but in 1503, Ovando, the governor of that island, forbade them to be any further imported, assigning this as the reason of his prohibition, that they taught the Indians all kind of wickedness, and rendered them less obedient than before. The decrease, however, of the Indians was so terribly rapid, that the court of Spain, a few years afterwards, were induced to revoke the order which Ovando had issued, and to authorise by the authority of government the introduction of African slaves from the settlements of the Portuguese on the coast of Guinea.

The emperor Charles V., in the year 1517, granted a patent to certain persons, for the exclusive supply of 4,000 negroes annually to the islands of Hispaniola,

Jamaica, Cuba, and Puerto-Rico. As this patent had been assigned to some Genoese merchants, the supply of negroes to the Spanish American plantations became an established and regular species of commerce from that period.

The celebrated John Hawkins was the first Englishman that we have any account of who was concerned in this commerce. He had the honour of knighthood afterwards conferred upon him by Queen Elizabeth; and was made treasurer of the navy. Hakluyt, a contemporary historian, has related his adventures. "Having made several voyages to the Canary Islands (says Hakluyt), and there received information that negroes were very good merchandise in Hispaniola, and that a store of negroes might easily be had on the coast of Guinea, he resolved to make trial thereof, and communicated that device with his worshipful friends of London, Sir Lionel Ducket, Sir Thomas Lodge, Master Gunson (his father-in-law), Sir William Winter, Master Broomfield, and others; all which persons liked so well his intention, that they became liberal contributors and adventurers in the action, for which purpose there were three good ships immediately provided: the Salomon, of 120 tons, wherein Master Hawkins himself went, as general; the Swallow, of 100 tons, and the Jonas, a bark of 40 tons; in which small fleet Master Hawkins took with him 100 men." In October 1562, Hawkins sailed from England for Sierra Leone, and, soon after his arrival on the coast,

got possession, partly (says Hakluyt) by the sword, and partly by other means, of 300 negroes, besides other merchandise. With these he sailed directly for Hispaniola, and, touching at different ports in that island, disposed of the whole of his cargo in exchange for hides, ginger, sugar, and some pearls, and in 1563 arrived in England after a prosperous voyage, by which the adventurers were greatly enriched, &c. &c.

It does not appear that the British nation actually attempted to establish a regular trade on the coast of Africa till the year 1618, when King James I. granted to Sir Robert Rich, and some other merchants of London, an exclusive charter for raising a joint stock for a trade to Guinea. In consequence of this, ships were fitted out; but, as the profits fell short of what was expected, the proprietors shortly after withdrew their contributions, and the charter became extinct.

Edwards's History of the West Indies, 1794.

ACCOUNT OF THE FIRST INSTITUTION OF THE OFFICE OF POET LAUREAT.

Great confusion has entered into this subject, on account of the degrees in grammar, which included rhetoric and versification, anciently taken in our universities, particularly at Oxford: on which occasion, a wreath of laurel was presented to the new graduate, who was afterwards usually styled *Poeta Laureatus*. These scholastic laureations, however, seem to have

given rise to the appellation in question. I will give some instances at Oxford, which at the same time will explain the nature of the studies for which our academical philologists received their rewards. About the year 1470, one John Watson, a student in grammar, obtained a concession to be graduated and laureated in that science; on condition that he composed one hundred Latin verses in praise of the university, and a Latin comedy. Another grammarian was distinguished with the same badge, after having stipulated, that, at the next public act, he would affix the same number of hexameters on the great gates of St. Mary's church, that they might be seen by the whole university. This was at that period the most convenient mode of publication. About the same time, one Maurice Byrchensaw, a scholar in rhetoric, supplicated to be admitted to read lectures, that is, to take a degree in that faculty; and his petition was granted, with a provision, that he should write one hundred verses on the glory of the university, and not suffer Ovid's Art of Love and the Elegies of Pamphilus, to be studied in auditory. Not long afterwards, one John Bulman, another rhetorician, having complied with the terms imposed, of explaining the first book of Tully's Offices, and likewise the first of his Epistles, without any pecuniary emolument, was graduated in rhetoric, and a crown of laurel was publicly placed on his head by the hands of the chancellor of the university. About the year 1489, Skelton was laureated at Oxford, and in the year

1493, was permitted to wear his laurel at Cambridge. Robert Whittington affords the last instance of a rhetorical degree at Oxford. He was a secular priest, and eminent for his various treatises in grammar, and for his facility in Latin poetry: having exercised his art many years, and submitting to the customary demand of an hundred verses, he was honoured with the laurel in the year 1512. This title is prefixed to one of his grammatical systems: "Roberti Whittintoni, Lichfeldiensis, Grammatices Magistri, Protovatis Angliæ, in florentissima Oxeniensi Achadèmia Laureati, de Octo Partibus Orationis." In his Panegyric to Cardinal Wolsey, he mentions his laurel:

"Suscipe lauricomi munuscula parva Roberti."

With regard to the poet laureat of the kings of England, an officer of the court remaining under that title to this day, he is undoubtedly the same that is styled the king's versifier, and to whom one hundred shillings were paid as his annual stipend in the year 1251. But when or how that title commenced, and whether this officer was ever solemnly crowned with laurel at his first investiture, I will not pretend to determine, after the searches of the learned Selden on this question have proved unsuccessful. It seems most probable, that the barbarous and inglorious name of versifier gradually gave way to an appellation of more elegance and dignity: or, rather, that at length those only were in general invited to this appointment who had received academical sanction, and had merited a

crown of laurel in the universities for their abilities in Latin composition, particularly Latin versification. Thus the king's laureat was nothing more than "a graduated rhetorician employed in the service of the king." That he originally wrote in Latin, appears from the ancient title *versificator;* and may be moreover collected from the two Latin poems, which Baston and Gulielmus, who appear to have respectively acted in the capacity of royal poets to Richard I. and Edward II., officially composed on Richard's crusade, and Edward's siege of Striveling castle.

Andrew Bernard, successively poet laureat of Henry VII. and Henry VIII., affords a still stronger proof that this officer was a Latin scholar. He was a native of Tholouse, and an Augustine monk. He was not only the king's poet laureat, as it is supposed, but his historiographer, and preceptor in grammar to Prince Arthur. He obtained many ecclesiastical preferments in England. All the pieces now to be found, which he wrote in the character of poet laureat, are in Latin. These are, "An Address to Henry VIII. for the most auspicious beginning of the tenth year of his reign; with an Epithalamium on the marriage of Francis, the Dauphin of France, with the king's daughter;" "A New Year's Gift for the year 1515;" and "Verses wishing prosperity to his majesty's thirteenth year." He has left some Latin hymns; and many of his Latin prose pieces, which he wrote in the quality of historiographer to both monarchs, are remaining.—*Annual Register*, 1778.

Poet Laureat.—Watson quotes Powell, to prove that, at the carousal made by Rhees ap Gryfydd, A.D. 1176, in the castle of Cardigan (Abertivi), *stools* were set; when the bards tried their wit and strength of song against each other, and rich gifts rewarded the overcomers. Rhees's own folks were observed to win most prizes; and the next year he attended the parliament at Oxford, where, with his numerous retinue, he was magnificently entertained by Henry, who loved the bards, and was the first of all our kings who kept a regular poet laureat; he was called Maistre Henri D'Avranches, his Grace's *Versificator*, and had 100 shillings a-year pension from the privy purse—more than £100. a-year now.—*Piozzi's Retrospection*, 1809.

ANTIQUITY OF THE ROUND ROBIN.

The ancients, not to give the preference to any, either among their gods or their friends, or even their servants, wrote their names in a circle, in such a manner that it was impossible to say which was first, second, or last in their estimation: all were equal, and the honour was equally divided. The Romans wrote the names of their slaves in a circle, that it might not appear to whom they meant to give their liberty, and who were their favourites. The Round Robin of the puritans in the last century is well known.—*Freemason's Magazine*, 1796.

THE ANTIQUITY OF EPITAPHS AND ELEGIES.

Many instances of epitaphs, in prose and in verse, may be collected from the old Greek poets and historians, who were yet but children compared to the Chaldeans and Egyptians. But the most ancient precedent of epitaphs must be that recorded in the most ancient history, *viz.* the Old Testament, 1 *Sam.* vi., 18; where it is recorded that "the great stone erected as a memorial unto Abel," by his father Adam, remained unto that day in being, and its name was called "the *stone of Abel*," and its elegy was, *here was shed the blood of Abel*; as it is also called 4,000 years after, *Matt.* xxiii, 35. And this is the original of monumental memorials and elegies.—*Athonidn Oracle, vol.* i.

GOG AND MAGOG.

The books of the Arabians and Persians abound with extravagant fictions about the giants Gog and Magog. These they call Jajiouge and Majiouge and they call the land of Tartary by their names. The Caucasian wall, said to be built by Alexander the Great (though probably built at an earlier period), from the Caspian to the Black Sea, in order to cover the frontiers of his dominions, and to prevent the incursions of the Scythians, is called by the Orientals the wall of *Gog and Magog*. This wall (some few fragments of which remain) they pretend to have been built with all

sorts of metals. It was a common tradition among the Tartars, that the people of Jajiouge and Majiouge were perpetually attempting to make a passage through this fortress; but that they would not succeed in their attempt till the day of judgment. About the year 808, the Caliph Al Amin, having heard wonderful reports concerning this wall or barrier, sent his interpreter, Salam, with a guard of fifty men, to view it. After a dangerous journey of near two months, Salam and his party arrived in a desolated country, where they beheld the ruins of many cities destroyed by the people of Jajiouge and Majiouge. In six days more they reached the castle near the mountain Kokáiya or Caucasus. This mountain is inaccessibly steep, perpetually covered with snow and thick clouds, and encompasses the country of Jajiouge and Majiouge, which is full of cultivated fields and cities. At the opening of this mountain the fortress appears; and travelling forward, at the distance of two stages, they found another mountain, with a ditch cut through it 150 cubits wide; and, within the aperture, an iron gate fifty cubits high, supported by vast buttresses, having an iron bulwark crowned with iron turrets reaching to the summit of the mountain itself, which is too high to be seen. The governor of the castle above-mentioned, once in every week, mounted on horseback, with ten more, comes to this gate, and striking it three times with a hammer weighing five pounds, hears a murmuring noise from within, supposed to proceed from the Jajiouge and

Majiouge confined there. Salam was told that they often appeared on the battlements of the bulwark. Czar Peter I., in his expedition into Persia, had the curiosity to survey the ruins of this wall, and some leagues within the mountains he found a skirt of it which seemed entire, and was about fifteen feet high. It seems at first sight to be built of stone; but it consists of petrified earth, sand, and shells, which compose a substance of great solidity. It has been chiefly destroyed by the neighbouring inhabitants for the sake of the materials; and most of the adjacent towns and villages are built out of its ruins.

So much for the wall of Gog and Magog. How these tremendous heroes got footing in Britain is not hard to discover; for the Arabians having imported their taste for marvellous and romantic fiction into Europe, by means of the settlement of the Moors in Spain, these were personages of too much importance for the British and American bards to suffer them to remain behind. And accordingly we are informed, by Geoffrey of Monmouth, that one of the most formidable giants (according to the American romance, Brut-y-Brenhined) which opposed the landing of Brutus in Britain, was Goemagot (Magog). He was twelve cubits high, and would unroot an oak as easily as an hazel wand: but, after a most obstinate encounter with Corineus, he was tumbled into the sea, from the summit of a steep cliff on the rocky shores of Cornwall, and dashed in pieces against the huge crags of the

declivity. The place where he fell, adds our historian (Geoffrey of Monmouth), taking its name from the giant's fall, is called Lam-Goemagot, or Goemagot's Leap, to this day.—*Imperial Magazine*, 1790.

BANKERS.

The company of goldsmiths appeared as a fraternity as early as 1180, being then amerced for being *adulterine*, or for setting up without the King's license. In the reign of Edward III. they obtained a patent, and were incorporated for the sum of ten marks. Richard II. confirmed the same, in consideration of the sum of twenty marks: they increased in wealth, and have left evident marks of charity, by having above a thousand pounds a-year to dispose of for benevolent purposes. They became in time the bankers of the capital. The Lombards were the first and the greatest, and most of the money contracts in old times passed through their hands. Many of our monarchs were obliged to them for money. They did not seem to like trusting Henry IV. on his bond, so took the customs in pawn for their loan.

The business of goldsmiths was confined to the buying and selling of plate, and foreign coins of gold and silver, melting them, and coining other at the mint. The banking was accidental, and foreign to their institution.

Regular banking by private people resulted, in 1613,

from the calamity of the time, when the seditious spirit was incited by the arts of the parliamentary leaders. The merchants and tradesmen, who before trusted their cash to their servants and apprentices, found that no longer safe; neither did they dare to leave it in the mint at the Tower, by reason of the distresses of Majesty itself, which before was a place of public deposit. In the year 1645, they began to place it in the hands of goldsmiths, when they first began publicly to exercise both professions. Even in my days were several very eminent bankers, who kept the goldsmith's shop; but they were more frequently separated. The first regular banker was Mr. Francis Child, goldsmith, who began business soon after the Restoration. He was the father of the profession, a person of large fortune, and most respectable character. He married, between the years 1665 and 1675, Martha, only daughter of Robert Blanchard, citizen and goldsmith, by whom he had twelve children. Mr. Child was afterwards knight-

of Mr. Child's; who were goldsmiths of consequence in the latter part of the same reign. Mr. Gay celebrates the predecessor of these gentlemen, for his sagacity in escaping the ruin of the fatal year 1720, in his epistle to Mr. Thomas Snow, goldsmith, near Temple Bar:

"O thou, whose penetrative wisdom found
The South Sea rocks, and shelves where thousands drown'd—
When credit sunk and commerce gasping lay,
Thou stood'st, nor sent'st one bill unpaid away."

To the west of Temple Bar, the only one was that of Messrs. Middleton and Campbell, goldsmiths, who flourished in 1692, and is now continued, with great credit, by Mr. Coutts. From thence to the extremity of the western end of the town, there was none till the year 1756, when the respectable name of Backwet rose again, conjoined to those of Darel, Hart, and Croft, who with great reputation opened their shop in Pall-Mall.—*Pennant's London*, 1781.

SUTTEE'S:

THE ORIGIN OF THE CUSTOM AMONG THE INDIAN WIDOWS OF BURNING THEMSELVES ON THE SAME PILE WITH THEIR DECEASED HUSBANDS.

This custom, which prevails in Indostan, on the coast of Coromandel, and among the Caribs, arose from the uncontrolable profligacy and debauchery of the women of those countries; whose violent passions and ungovernable propensities induced them frequently

to poison their husbands, if they preferred any other men, and to keep in secret some baneful preparation for this purpose. The custom of widows attending the funeral pile of their husbands was deemed an expedient to check the profligacy of the women; and was so far encouraged by the manners of the nation, that those women who did not submit to this ordination were abandoned by their friends and relations, and suffered every mark of contempt and indignation that could render their lives burthensome and insupportable.—*French Anas.*

ORIGIN OF A CHINESE CUSTOM.

Among those who are fond of reading history, and the various customs that prevail in different countries, few undergo the labour of tracing their origin. I have remarked in the chronological table of the Chinese kings, annexed to my History of the World, on the authority of Father Martini, that nature had omitted nothing to complete the beauty of Takia, the wife of the Emperor Cheu, but in the disproportionate smallness of her feet. At that period the Chinese women were notorious for the indecencies of their lives, and the habits of daily frequenting all places of public resort, to the total neglect of their family duties and concerns. The men became jealous, and cautious of connecting themselves in marriage with women of such levity of manners; and selected those alone whose feet

resembled the queen's in their diminutive size. This taste became law; and the next generation of females, by the care of their mothers, had their feet swathed and contracted from their infancy; insomuch that they were incapable of walking, or standing upright, without the assistance of some domestic. It is worthy of remark, that this political custom should still subsist among the Chinese to this day; as it originated with the inhabitants of China more than a thousand years antecedent to the Christian æra.—*French Anas.*

COURIERS—POSTING.

The first invention of public couriers is ascribed to Cyrus; who, in order to receive the earliest intelligence from the governors of the several provinces, erected post-houses throughout the kingdom of Persia, at equal distances, which supplied men and horses to forward the public despatches. Augustus was the first who introduced this most useful institution among the Romans, by employing post-chaises, disposed at convenient distances, for the purpose of political intelligence. The magistrates of every city were obliged to furnish horses for these messengers, upon their producing a diploma, or a kind of warrant, from the emperor himself, or from those who had authority under him. Sometimes, though upon very extraordinary occasions, persons who travelled on their private affairs, were allowed the use of these post-chaises.

It is surprising they were not sooner used for the purposes of private communication. Louis XI. first established them in France, in the year 1474; but it was not till the twelfth of Charles II., that the post-office was settled in England by Act of Parliament.—*Town and Country Magazine*, 1781.

ORRERY.

In 1091, Ingulphus (abbot of Croyland) laments the destruction of his monastery by fire, particularly the loss of a precious astronomical instrument, which he calls "a nadir." "It was," he says, "a beautiful table, wherein Saturn was of copper, Jupiter of gold, Mars of iron, the Sun of latten, &c. The eyes were charmed and the mind instructed by beholding the colure-circles, with the Zodiac and all its signs, formed with wonderful art, of metals and precious stones," &c. &c. Was not this an imperfect orrery?—*Andrews' History of England.*

MASQUERADE.

Hall, in his Chronicle, Henry VIII., folio 15 *b*, 16 *a*, has the following account of the first masquerade in England, at Greenwich, where the king was keeping his Christmas in 1512:

"On the daie of the Epiphanie, at night, the king

With XI other, wer disguised after the maner of Italie, called a maske, a thing not seen afore in England; thei were appareled in garments long and brode, wrought all with gold, with visers and cappes of gold; and after the bauket doen, these maskers came in with six gentlemen disguised in silke, bearing staffe torches, and desired the ladies to daunce: some were content, and some that knewe the fashion of it refused, because it was a thing not commonly seen. And after thei daunced and commoned together, as the fashion of the maske is, thei tooke their leave and departed, and so did the quene and all the ladies."—*Note in page* 431, *vol.* iv., *Lysons' Environs.*

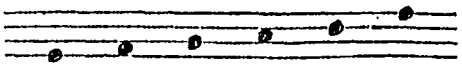
THE GAMUT.

About the year 1000, Guido Aretcni, a native of Tuscany, and monk of the Benedictine order, being blessed with an ear particularly attentive to harmony, had the strange nicety to observe, in a popular hymn to St. John, the emphatic syllables—

Ut queant laxis, *resonare* fibris,
Mira gestorum, *famuli* tuorum
Solve polluti *labi* reatum.
Sancte Johannes!

The emphatic syllables which had struck him as they chanted or bawled out the Litanies and Latin hymns, in an odd monotonous tone, much like blind

men who beg alms, he had the curiosity to mark with points thus, and put a letter to each, A, B, C, D, E, F.



But because here were only six notes after all, his ear led him to add another; and having marked that with a G, called *gamm*, the scale obtained the name of *gamut*, and keeps it still. This is Mons. de Menage's account, and Hawker and Burney tell the same tale.—*Piozzi's Retrospection*, 1809.

THE ORIGIN AND USE OF DIAMONDS.*

Louis de Berguen, a native of Bruges, was the the first person who, in 1456, attempted to cut the diamond. The four diamonds that enriched the royal robe of Charlemagne were in their native state; but, notwithstanding this defect, they were not less rare and precious. They were preserved for a long time at St. Denis. At that time rich men only could possess them. Charles the Rash was one of the princes who affected the new luxury of diamonds. He is represented, in a vignette of a manuscript in the Bibliothèque

* In this article I have taken the liberty of copying from a modern periodical, entitled "The News of Literature and Fashion," in preference to arranging several loose memoranda of my father's on the same subject.—*Editor.*

Royale, wearing in his hat that which was afterwards taken among his baggage by the Swiss, after the battle of Graudson, and which has since been known under the name of Sancy.

It is said that Agnes Sorel was the first female in France who wore a diamond necklace; and that the diamonds which composed it were so rough, so ill set, and produced so bad an effect, and so much inconvenience to the neck of Agnes, that she used to call it her iron collar. She wished to get rid of it; but Charles VII., from whom she doubtless had it, and who was pleased with seeing her handsomely decorated, prevailed on her to retain it. The gentle Agnes obeyed, and many ladies have, no doubt, since then acted in the same manner. But diamonds at that time did not possess the monopoly of pleasing them; and, since Agnes, the mode of wearing jewels has often changed.

Pearls were the favourite ornament of Catherine of Medici, and Diana of Poictiers.

Mary Stuart having brought some superb diamonds into France, the ladies of the court resumed the wear of them. At the coronation of Mary de Medici, her robes, and those of the ladies in her suite, were loaded with pearls. It was the custom at that time to put strings of them into the hair, which fell in knots over the shoulders. Under Louis XIV. the taste for diamonds revived, and the fêtes given by that sump-

tuous monarch entirely restored the fashion of wearing this brilliant ornament. Robes were embroidered with them; necklaces, aigrettes, and bracelets were made of them; and they were even employed to ornament the front of stomachers. The queen wore them on her waistband, on the epaulettes of her robe, and on the broach of her mantle.

This rage for diamonds continued till the approach of the Revolution. Twenty years before that epoch, the ladies had become tired of them; and nothing was then to be seen but ornaments of steel, glass, and pearls. Sentimental ornaments then had their turn. Necklaces of hair, bracelets of hair, medallions and cyphers in hair, were at once attestations of the conquests which the beauties had made, and of those which they aspired to.—*News of Literature and Fashion.*

ORIGIN OF THE LOG-BOOK.

Coelbren y Beirrd, or the wood memorial of the bards, is what they formerly used to cut their memorandums upon. Such was the ancient woodon almanack, and the Staffordshire clogg or log (*see* Dr. Plot's Natural History of Staffordshire). Hence originated the log-book, which is used by the sailors. There is a similar thing called a tulley, or a piece of wood cut with indentures, or notches, in two corresponding parts, of which one was kept by the debtor, and the other by

the creditor, as was formerly the common way of keeping all accounts. Hence the tally-office, and tellers (of the Exchequer, in London), from the Welsh word *talu*, to pay, or from the French *taille*.—*Anonymous.*

THE

EDITOR'S POCKET-BOOK.

"Trivial fond records."

Hamlet

METHODISTS.

In a collection of old sermons, which were printed at London, in the year 1610, is the following passage:—

"Where are now our Anabaptists, and plaine packstaffe Methodists, who esteeme of all flowers of rhetoricke in sermons no better than stinking weedes, and of all the elegancies of speech than of profane spells?"

It hence appears highly probable there was a sect of Christians in England, at that time, who went by the name of Methodists, though it is generally thought that this term was first applied in England to Mr. John Wesley and his followers.—*Gentleman's Magazine*, 1788.

ANTIMONY.

The following derivation of the word antimony, if not true, is at least humorous. Basilius Valentinus, who first discovered it, tried its effect upon swine

and the consequence was that it fattened them very much: this success led him, from a curious combination of ideas, to try it upon a convent of monks, who were destroyed by dozens by it; from which circumstance in was called "anti-moni," Anglice, antimony.—*Sportsman's Magazine*, 1793.

ENGLISH SLAVERY.

It is a curious fact, that so late as the year 1283 the slave-trade must have existed in England, as may be seen by the annals of Dunstable, wherein is the following passage:

"This year we *sold* our *slave by birth*, William Pike, and *all his family*, and received one mark from the buyer."

AN EQUIVOCAL MOTTO.

Lord S——, in Ireland, having the following motto on his couch:—

"*Equus haud malo notus*;"
A nobleman not ill known;

and this nobleman not having the greatest alacrity in prompt payment of his tradesmen's bills, Dean Swift very gravely observed, I think the Latin motto on Lord S——'s couch may be literally rendered,

"Better known than trusted."

NEEDLES.

Fuller tells us, that Spanish needles were made here first in Cheapside, by a negro, who died without communicating the art.

Elias Crowse, a German, in the reign of Elizabeth, was more liberal, and first taught the method to the English.

Fuller's definition of a needle is excellent—*quasi ne-idle*—*Pennant's London*, 1793.

THE PENNY-POST.

The penny-post was devised in 1683, by one Mr. David Murray; an upholder in Paternoster Row. It soon became an object of attention to government; but so low were its profits that one Dockwra, who succeeded Murray, had a pension of only £200 a year given him in lieu of it. This occurred in 1716.

BIBLICAL COMMENT.

At the commencement of the late war, an honest farmer, who read his Bible every Sunday, went to his rector, and asked him whether he did not think the contest would go very hard with the French? the rector replied, that, if it pleased God, he hoped it would. "Nay," said the farmer, "I am sure it will then; for he says by the prophet Ezekiel, chap. xxxv.,

v. 1, 2, and 3, 'Son of man, set they face against *Mount Scir:*' now, my wife, who is a better scholar than I am, says this can be nothing but *Mounseer*, the Frenchman; and in almost the next verse it is still stronger, for there the prophet adds, 'O *Mount Scir*, I am against thee, and I will make thee most desolate.'"

THE VISIBLE CHURCH.

It is said, that when some divines were disputing before Charles II. about the visible church, he turned their attention to the church of Harrow-on-the-Hill, which was afterwards proverbially called the "visible church."—*Lysons' Environs.*

HANDEL AND THE SERPENT.

A music-seller, of the name of Lowe, having seen a musical instrument in some of the churches of French Flanders, called a "serpent," bought one, and having learnt to perform on it, on his return to England, got it strongly recommended to Handel, to introduce it into his Messiah. Handel withstood the solicitation for some time, as looking upon his own music to want no such assistance; at last, being much pressed, he appointed a morning for Lowe to perform on it. He accordingly attended; but whether from the want of skill, the original defect of the instrument or the awe of practising before so great a

master, Lowe could do very little to the satisfaction of either Handel or the audience. Handel bore it for some time with evident signs of perturbation; at last he could hold out no longer, but bawled in an angry tone, "Vere did you buy date dere damned instrument?"—"At Lisle, sir," said the man in a trembling voice. "At the Garden of Eden you mean," says Handel, "for by Gar, it is nothing more or less than the d—d old serpent himself."—*European Magazine*, 1795.

Another version of the story runs thus:

The first time the musical instrument called the serpent was used in a concert where Handel presided, he was so much surprised with the coarseness of its tones, that he called out hastily, "Vat de devil is dat?" On being informed it was the serpent, he replied, "It never can be de serpent vat seduced Eve!"—*Editor.*

HAMPSTEAD.

The following account of Hampstead, in Mr. Camden's time, is extracted from his "Magna Britannia:"

"Hampstead is a large and pleasant village, with mineral waters, like Tunbridge; but the company on the walks is not near so good, unless it be much amended of late. Its nearness to London brings down so many loose women, in vampt-up old clothes, to catch the apprentices, that modest company are

ashamed to appear there, even with their relations. Here is a great deal of playing during the season: but it is all diamond cutting diamond."—*Camden's Britannia*, about 1700.

GLASS.

The Romans did not use glass for windows, although they used it for other purposes, particularly for mirrors (specula), nor is it yet universally used in Italy, on account of the heat. Glass was first invented in Phœnicica, accidentally, by mariners burning nitre on the sand of the sea-shore.—*Pliny*.

Glass windows are not mentioned till about the middle of the fourth century by St. Jerome; first used in England, 1177; first made there, 1558; but plate-glass for coaches and looking-glasses, not till 1673.—*Adam's Roman Anti.* 1807.

MISS.

This word was brought into *particular* use about the year 1662. Evelyn, in his "Diary," says: "January 9th 1662, I saw performed the third part of the 'Siege of Rhodes.' In this acted the fair and famous comedian called "*Roxolana*," from the part which she played; and I think it was the last, she being taken for the Earl of Oxford's 'Miss,' as at this time they began to call lewd women."

COUSIN;

THE TERM USED IN WRITS, &c.

In writs, commissions, and other formal instruments, the king, when he mentions any peer of the degree of an earl, usually styles him "trusty and well beloved cousin;" an appellation as ancient as the reign of Henry IV., who being, either by his wife, his mother, or his sisters, actually related or allied to every earl in the kingdom, artfully and constantly acknowledged that connexion in all his letters and other public acts: whence the usage has descended to his successors, though the reason has long ago failed.

Z AT GROCERS' SHOPS.

The Z, an ancient sign at grocers' shops, looks very enigmatical; but I am told they allude to the word *zinziber*, or ginger, and intimated the sale of that article.—*Universal Magazine*, 1795.

BAYONET: UNIFORMS.

His (Louis XIVth's) invention of the bayonet, fixed to the musket's end, was a source of rare national commendation, because it showed he understood and had studied the art of war. The French still fight in the manner that this king taught them. He was the first general, too, that ever instituted military uniforms:

they were at beginning a sort of favour, or, as it were, a ticket of admittance to his pleasure houses, Fontainbleau, Marly, &c.; but he turned them to serious use, and all Europe adopted the measure.—*Piozzi's Retrospection*, 1809.

BATH AND WELLS.

There is a whimsical account of the circumstance that occasioned these cities to be united under one bishop. It is said that Charles II., wishing to raise Dean Crichton, a native of Scotland, to the episcopal dignity, gave him the choice of either Bath or Wells. The honest Scotchman replied, that he should like to have "Bauth;" which being mistaken by his majesty for "both," the two bishoprics were forthwith granted him.

CURIOUS EPITAPH.

The following extraordinary composition may be seen in the church-yard of Thetford, Norfolk:

"My grandmother was buried here,
My cousin Jane, and two uncles dear;
My father perished with a mortification in his thighs;
My sister dropped down dead in the Minories.
But the reason why I am here, according to my thinking,
Is owing to my good living and hard drinking;
Therefore, good Christians, if you'd wish to live long,
Beware of drinking brandy, gin, or any thing strong."

ADULATION;

WHY HER EMBLEMS ARE THE LUTE, BEES, AND PAIR OF BELLOWS.

Adulation is extravagant complaisance, unmerited praises, and caresses from interested motives. She is painted in a genteel habit, playing on the lute, to signify that she endeavours to insinuate herself into favour by external allurements, and the sweetness of her speeches. Her attributes are—bees, on account of the sweetness of their honey, and the venom of their sting; and a pair of bellows, because flattery extinguishes the light of reason, and kindles the fire of the passions.—*Magazine à-la-Mode*, vol. i.

STIRRUPS.

The Roman cavalry had no stirrups. When they were first used is uncertain: there is no mention of them in the classics; nor do they appear on ancient coins and statues.—*Adam's Roman Antiquities*, 1807.

FIERY ORDEAL;

A JUDICIAL ANECDOTE.

Towards the end of the Greek empire at Constantinople, a general, who was an object of suspicion to his master, was urged to undergo the fiery proof of the ordeal by an archbishop, a subtle courtier. The ceremony was this: three days before the trial the

patient's arm was inclosed in a bag, and secured by the royal signet: he was expected to bear a red-hot ball of iron, three times, from the altar to the rails of the sanctuary, without artifice and injury. The general eluded the experiment with pleasantry. "I am a soldier," said he, "and will boldly enter the lists with my accusers; but a layman, a sinner, like myself, is not endowed with the gift of miracles. Your piety, holy prelate, may deserve the interposition of Heaven, and from your hands I will receive the fiery globe, the test of my innocence." The archbishop stared, the emperor smiled, and the general was pardoned.

CURIOUS DERIVATIONS,

ALPHABETICALLY ARRANGED.

" Etymologia vocum origines inquirat."
Vossius de Anal. li. c. i.

[There are few who have not been surprised at the number of words in our language, which are derived from curious sources, and to which philological learning only can affix no reasonable etymology. The most difficult to trace, although in reality of the simplest origin, are such words as refer to some portion of our domestic economy, now out of use or unknown, or to incidents, customs, &c., long since forgotten. The derivation given for such words as these is generally mere matter of conjecture. A few curious instances are subjoined, arranged alphabetically, with the authorities whence they have been extracted given under each, as has been my practice throughout the volume; but I beg to add, that the selection has been by no means confined to such as bear immediately upon the above remark.—*Editor.*]

ABBOT, ABBA, &c.

Abba, in the Syriac and Chaldee languages, literally signifies " a father;" and figuratively, a superior, &c. (abbot, &c.)* It is more particularly used in the

* The word abbot is originally Hebrew, where it signifies father. The Jews call father in their language " ab;" whence the Chaldeans and Syrians formed abba; thence the Greek Ἀββᾶς, which the Latins retained, abbas; and hence the English abbot, and French abbé, &c.

Syriac, Coptic, and Ethiopic churches, as a title given to the bishops. The bishops themselves bestowed the title of Abba more anciently on the Bishop of Alexandria; which occasioned the people to give him the title of "Baba, or Papa;" that is, grandfather; a title which he bore before the Bishop of Rome.—*Encyclopedia.*

APRON.

From "aforan" for "foran," *Sax.* before, supposed by Minshaw to be a contraction of "afore one." a part of dress, &c.—*Rider's Dictionary.*

ARMS—COATS OF ARMS.

These marks of honour are called arms from their being principally and first worn by military men at war and tournaments, who had them engraved, embossed, or depicted on shields, targets, banners, or other martial instruments. They are also called "Coats of Arms" from the custom of the ancients embroidering them on the coats they wore over their arms, as heralds do to this day.—*Porny's Heraldry.*

TO BALK OR BAULK ANY PERSON.

Balk, a little piece of ground in arable land which by mischance the plough slippeth over, so that it is not

ploughed at all: hence "to balk," to pass over or by one.—*English Dictionary*, 1663.

BARBARIAN.

In antiquity, a name given by the ancient Greeks to all those who were not of their own country, or who did not speak the Greek language, or who did not speak it so well as themselves.

In which sense, the word signified with them no more than foreigner, and did not carry that odium with it which it does now. Strabo derives the word Βαρβαρος from Βαρβαριζειν, *balbutire*, because foreigners coming to Athens used to stammer, or speak coarsely; others derive it from Βαρβαρ—a word that foreigners frequently stumbled on, which yet had no meaning.

BEACON

This word takes its name from the Saxon *beacnian*, to call by signs; whence also, it is presumed, our English word beckon.

Before the time of Edward III., signals were made by firing great stacks of wood; but in the eleventh of his reign, it was first ordered that this species of alarm should be made by pitch pots placed on standards, or elevated spots, within due distances of one another.—*Pennant's Chester to London.*

BIGOT.

A person obstinately and perversely wedded to some opinion or practice, particularly of a religious nature: Camden, perhaps, has hit upon the true original of the word. He relates that when Rollo, Duke of Normandy, received Gisla, the daughter of Charles the Foolish, in marriage, together with the investiture of that duke-dom, he would not submit to kiss Charles's foot; and when his friends urged him by all means to comply with that ceremony, he made answer in the English tongue, "Në se by God," *i. e.* "not so by God." Upon which the king and his courtiers deriding him, and corruptly repeating his answer, called him bi-got; from whence the Normans were called, bigodi, and bigots. —*Encyclopedia.*

BLACK GUARD.

Black guard—(See Johnson, &c.); a term said to be derived from a number of dirty, tattered, and roguish boys, who attended at the Horse-guards, and Parade in St. James's Park, to black the boots and shoes of the soldiers, or to do any other dirty offices. These, from their constant attendance about the time of guard mounting, were nick named the Black Guards.—*Dictionary of Vulgar Tongue*, 1788.

BOOK.

LEAF—LEAVES—PAPER.

The materials first used in common writing were the leaves or inner bark (liber) of trees; whence leaves of paper, and *liber*, a book. The leaves of trees are still used for writing by several nations of India. About the time of Alexander the Great, paper first began to be manufactured from an Egyptian plant or reed called papyrus; whence our wove paper; or biblos—whence βιβλος, a book.—*Adam's Roman Antiquities*, 1807.

BUCKLER—ESCUTCHEON.

Escutcheon, *s.* from *scutum*, Lat., leather, in its primitive sense; a shield in its secondary. In the same manner buckler,—of *bock* a buck, and *lere*, Sax., leather,—came in process of time to signify shield; because the ancient Britons formed their shields of buck-skins, or leather, quilted together.—*Rider's Dictionary*.

BUMPER.

A full glass. In all probability from its convexity or *bump* at the top. Old glasses were formed thus:

Some derive it from a full glass, formerly drank to the health of the Pope—*Au bon père.*—*Dictionary Vulgar Tongue*, 1788.

CANDIDATE.

Candidate, s. candidatus, Latin, made white; those who offered themselves to be elected into any place among the Romans, wearing white garments, in order to distinguish them from the rest of the crowd.—*Rider's Dictionary.*

CASHIER, OR CASHIERED.

Casheer'd, from the French *cassée*, disbanded, discharged; this word did not originally mean discharged with ignominy, as it now generally does. It is now written cashiered, which has caused an opinion that it had some relation to cash or money.—*Grose's English Army.*

CHANCEL.

The third part (for the ancient church was divided into three parts) was *βῆμα*, separated from the rest of the church by neat rails, called *cancelli*: whence our English word chancel, to denote the part of the church to this day. Into this part none might pass but such as were in holy orders, unless it were the Greek emperors, to make offerings.—*Cave's Primitive Christianity.*

CORDWAINER.

The term whereby the statutes denominate a shoemaker. The word is from the French *cordouannier*, which Menage derives from *corduan*, a kind of leather brought from Cordova, Cordoua, or Cordua, a city of Andalusia. The shoemakers of London are incorporated under the name of the Company of Cordwainers. —*Pocket Encyclopedia*, 1802.

COWSLIP.

Cowslip, s. [*uslippe*, Sax.;] so called, according to some, because its smell resembles the breath of cows; but, according to others, because its growing in pasture grounds makes it often meet a cow's lip.—*Rider's Dictionary.*

DECREPIT.

The comparison of human life to the burning and going out of a lamp was familiar with Latin authors, as we know by the terms *senes decrepiti*. Plutarch explains the origin of this metaphor thus: the ancients never extinguished their lamps, but suffered them to go out of their own accord—that is, by the last crackle: hence, a lamp just about to expire was said *decrepitare*, to cease to crackle. Hence, metaphorically, persons on the verge of the grave were called decrepit men.—*Scaliger, from French Anas.*

DEED-POLL—INDENTURE.

A deed may either be an indenture or deed-poll. The former derives its name from being indented or cut in an uneven manner, so as to tally with the counterparts, of which there ought to be as many as there are parties; the latter, or deed-poll, of which there is one part only, is so called from its being polled or shaved even.—*Montefiore's Commercial Dictionary*, 1803.

DEVIL.

Devil is a contraction of the two primitive words the and evil, *d'evil*; *d* being notoriously often used for *th*. It is antithecal to the word God, which is itself a contraction of *good*. To derive it from διαβολη, calumny, as Dr. South and others have done, is an inadmissible violence to the sense. Calumny is undoubtedly part of the devil's character, but would hardly give him the name.—*Cleland's* "*Way to Things by Words*," &c.

DIRGE.

Soul-mass, or a certain service celebrated for the dead; so called, not (as some have supposed) from *dirigo*, because the prayers are directed unto God (for so are others); but from a special prayer in that service, beginning with "*Dirige nos Domine*."—*English Dictionary*, 1663.

DUN.

Some falsely think it comes from the French, where *donnez* signifies give me, implying a demand for something due; but the true origin of this expression owes its birth to one Joe Dun, a famous bailiff of the town of Lincoln, so extremely active, and so dexterous at the management of his rough business, that it became a proverb, when a man refused to pay his debts, to say "why don't you Dun him?" that is, "why don't you send Dun to arrest him?" Hence it grew into a custom, and is now as old as since the days of Henry VII.—*Gale's Recreations.*

Dun was also the general name for the hangman, before that of Jack Ketch.—[Refer to index of MISCELLANEA for "Jack Ketch"].

In Rider's Dictionary, dun is stated to be derived from *dunan*, Sax., *dunar*, Isl., to thunder; to demand a debt with vehemence, &c.

FUNERAL.

All funerals used anciently to be solemnized in the night-time with torches, that they might not fall in the way of magistrates and priests, who were supposed to be violated by seeing a corpse, so that they could not perform, &c. &c.

Hence *funus*, a funeral, from *funes accensi*, or *funalia, funales cerei, cereæ faces, vel candelæ*: torches, candles, or tapers, originally made of small ropes or

cords, covered with wax or tallow, &c.—*Adam's Roman Antiquities*, 1807.

Dupré, after giving innumerable instances to shew that the papists have borrowed all, or nearly all, of their ceremonies, from the pagan superstitious rites, proceeds thus:—"It is much the same with the funeral ceremonies. In the church of Rome, although they be performed by daylight, they nevertheless carry lighted flambeaux to their burials, in imitation of the heathens, as Polidore Virgil owns. To honour the funeral pomp, saith he, of kings and nobles, the people walk before the corpse with lighted torches; as Virgil says of that of Pallantus, *lucet via longo ordine flammarum*; that is to say, the street is lighted by a long train of fire. And it is infallibly from thence that the same is practised in our ceremonies. And even the Latin word *funus*, which signifieth the company of a burial, is derived from *funale*, signifying a torch, because they always buried with flambeaux, as Servius observes in the Sixth Eneid."—*Dupré, Romish Usages*, 1740.

GOODS.

This general term comprehends whatever is the subject of trade in the most extensive sense. By the word goods is meant all the several sorts, whether of manufactures or products, that the greatest dealer in the world can be supposed to trade in. It is a contraction,

after the Dutch manner, of the words "good things," things of use and convenience, or delight and fancy, upon which one man sets a value in proportion as they are wanted or sought after by others.

For example: in retailing, we say; such a shop is well furnished with all sorts of goods; in the wholesale trade, such a dealer has his warehouse well filled with goods; in housekeeping, all the furniture of a house are called the goods, or the household goods; in merchandizing, such a ship was laden with bale goods; and in the East-India ships, after the bulky goods (for so they call the pepper, saltpetre, red earth, tea, and such like) are taken out, it is said, the rest of the loading was made up with piece-goods.—*Universal Magazine*, 1747.

HARLEQUIN.

In the drama, a standing character in pantomimical entertainments. In the Italian comedy, harlequin is the buffoon. The term took its rise from a famous Italian comedian, who came to Paris, under Henry III.; and who frequenting the house of M. D'Harlay, his companions called him Harlequino, meaning Little Harlay.—*Pocket Encyclopedia*, 1802.

HERRING.

The name is derived from the German *here*, an army; in allusion to the countless numbers which

compose the shoals or bodies in which they swim. —*Pocket Encyclopedia.*

HURRICANES.

Hurricanes are so called from the Indian word *hurica*, which signifies the devil.—*History of Jamaica*, 1740, *page* 40.

IGNOMINY.

Ignominia was no more than a public shame which the offending person underwent, either by virtue of the prætor's edict, or more commonly by the order of the censor: this punishment, besides the scandal, took away from the party on whom it was inflicted the privilege of bearing any office, and almost all other liberties of a Roman citizen.—*Kennet's Antiquities.*

ISABELLA COLOUR.

A colour resembling that of dirty linen. It is said to have received its name from Isabella, Infanta of Spain, who, when Ostend was besieged by the Spaniards under the command of Spinolas, made a solemn vow not to change her linen till it should be taken; but the city holding out longer than her linen held clean, the Spaniards, who were acquainted with her vow, instead of calling it dirty, named it Isabella's

colour, and adopted it in honour of their princess.—*Rider's Dictionary.*

LIFEGUARD.

Lifeguard—(Dutch, lyfe-guard), the guard of the body: for *lyfe*, in Dutch, signifies body. In French, they call it *garde du corps*, which has the same meaning.—*Blount's Dictionary*, 1681.

MEWS:

WHY STABLES SO CALLED.

Mue (from the French *muer*, to change), a kind of cage, where hawks are wintered, or kept when they mue or change their feathers; whence those great stables belonging to Whitehall took denomination, that place having been anciently full of mues, where the king's hawks were kept.—*Blount's Dictionary*, 1681.

MILLENER OR MILLINER.

Of this word, different etymologies have been given. It is not derived from the French; for, through some strange fatality, the French cannot express the notion of millener, otherwise than by the circumlocution *marchand* or *marchande des modes*. Neither is it derived from the Low-Dutch language, the great but neglected magazine of the Anglo-Saxon: for Sewell, in his Dictionary English and Dutch 1718, describes

millener to be "en kraamer van lint en andere optoniselon, Fransche kraamer;" that is, "a pedlar who sells ribbons and other trimmings and ornaments —a French pedlar."

Littleton, in his English and Latin Dictionary published in 1677, defines millener, "a jack-of-all-trades," *q. d.* millenarius, or mille mercium venditor, that is, "one who sells a thousand different sorts of things." This etymology seems fanciful: but if he rightly understood the vulgar meaning of the word millener in his time, we must hold that it then implied what is now termed "a haberdasher of small wares;" one who dealt in various articles of petty merchandize, and who did not make up the goods which he sold.

Before Littleton's time, however, a somewhat nicer characteristic than seems compatible with his notion, appears to have belonged to them: for Shakspeare, in his Henry IV., makes Hotspur, when complaining of the daintiness of a courtier, say,

"He was perfumed like a millener."

The fact seems to be, that there were milleners of several kinds: as horse-milleners (for so those persons were called who make ornaments of coloured worsted for horses); haberdashers of small wares, the milleners of Littleton; and milliners such as those now peculiarly known by that name, whether male or female, and to whom Shakspeare's allusion seems most appropriate.

Lastly, Dr. Johnson in his Dictionary derives the word from Milaner, an inhabitant of Milan, from whence people of this profession first came—as a Lombard is a banker.—*Encyclopedia.*

NEGUS.

Negus is supposed to have been brought into fashion by, and taken its denomination from, Francis Negus, Esq., who was commissioner for executing the office of Master of the Horse, during the reign of George I.—*Gentleman's Magazine,* 1788.

PAMPHLET.

Written by Caxton *paunflet,* from *par un filet,* Fr. by a thread—a small book not stitched.—*Rider's Dictionary.*

Pamphlet. The press now (that is, soon after the marriage of Philip of Spain with our Mary) teemed besides with light performances on heavy topics. I question whether small books, fastened *par un filet,* and since from thence called pamphlets, were known before this occasion.—*Piozzi's Retrospection.*

PAPA.

Stephen Pasquier, in his "Recherches de la France," observes that the word Pa Pa, *i. e.* the Pope, comes

from an old contraction of pater patriæ, written thus, *pa pa*, as we have it in many ancient coins. Others say it was contracted from pater patriarcharum.—*Blount's Dictionary.*

PEAL.

It is needless to say, the original use of bells in churches was solely for the purpose of calling people thither: hence the word peal is derived from the French *appeler*, to call.—*Gentleman's Magazine*, 1787.

PEN.

The word pen, now used for the instrument we write with, is no other than the Latin *penna*, which signifies the quill or hard feather of any bird: and is a very proper word for it, because our pens are now made of such quills, which were formerly made of reeds.—*Grose's Provincial Glossary.*

PETTY-FOGGER.

A little dirty attorney, &c. It is derived from the French words *petit vogue*, of small credit, or little reputation.—*Dictionary Vulgar Tongue*, 1788.

POLTROON.

Among the Romans (speaking of those who wished to evade becoming soldiers), some cut off their thumbs

or fingers to render them unfit for service: hence *pollice trunci*, poltroons.—*Adam's Roman Antiquities*, 1807.

POOP AND PROW.

Prora, the prow or fore-part, and *puppis*, the stern or hind part of a Roman ship.—*Adam's Roman Antiquities*, 1807.

PUNCH, MR.; or MR. PUNCHINELLO.

Some think that "Paunch" was the original name of that facetious prince of puppets Mr. Punch, as he is always represented with a very prominent belly: though the common opinion is, that both the name and character were taken from a celebrated Italian comedian, called Polichenello.—*Dictionary Vulgar Tongue.*

QUAKERS

Received this denomination in the year 1650, from Gervas Bennet, Esq., a justice of peace in Derby, partly on account of the convulsive agitation and shaking of the body with which the discourses of this people were usually attended, and partly on account of the exhortation addressed to his Majesty by Fox and his companions, who, when they were called before him, desired him, with a loud voice and vehement emotion of body, to "tremble at the word of the Lord."—*British Magazine*, 1765.

QUANDARY.

A man is said to be in a quandary, when he is in a study or doubt what to do, or when to act what he hath in thought; and it is conjectured to come from *quando ara*—for that, in the time of heathenism, people would ask, *quando ara?* "when shall the sacrifice be made?" or, "when will the altar be ready?" Others derive it from the French *qu'en diray-je?* i. e. "what shall I say on it?"—*Blount's Dictionary*, 1681.

ROMANCE.

Crescinbeni, reciting the several opinions respecting the word *Romanzo*, derives it from the word *Roma*, and tells us that it means that vulgar idiom which, with colonies of Romans, passed into Provence and elsewhere, and was esteemed even by the barbarians who inhabited those kingdoms, and called Romano, and Romanzo: and in this they wrote the acts and achievements of knights; which writings were therefore styled romanzi, or romances. The termination was most probably conformable to the use of the language of the country into which it was introduced, the radical word being one and the same.—*New Annual Register*, p. 115, 1780.

The subjects of these romances were the crusades of the European Christians against the Saracens of Asia and Africa.—*New Annual Register*, p. 126, 1780.

SALARY.

Salaire, Fr., a servant's stipend, or wages: so called, as Pliny saith, from *sal*, Lat. salt—both being alike necessary.—*Phillips*, 1671, and *Coles*, 1708.

SAUNTERER.

He (Johnson) said that the verb saunter came originally from *Sainte-Terre*, the Holy Land; for that, in crusading times, when a fellow was found loitering about, unable or unwilling to give account of himself and his designs, if asked whither he was going, the usual reply was, *à la Sainte-Terre:* and from that cause, people who lingered about a house, trespassing upon that hospitality which in such days was with difficulty refused, were called, by corruption, *Sainte-Terrers* and saunterers.—*Piozzi's Synonomy*, 1794.

SIR-LOIN—SURLOIN.

Surloin is, I conceive (if not knighted by King James, as is reported), compounded of the French *sur*, upon, and the English *loin*, for the sake of euphony. In proof of this, the piece of beef so called grows on the loin and behind the small ribs of the animal. —*Gentleman's Magazine*, 1784.

The story of the knighting, as there is not much

reason in it, may here, perhaps, with great propriety follow in rhyme:

As once returning from the chace,
The second Charles, the merry king—
The glories of whose sacred race—
The muse shall ever love to sing;

Now wearied with the sport he loved,
And faint with toil, and faint with heat,
Dejected looked, and slowly moved,
And longed to rest, and longed to eat:

Sudden before his wandering eyes,
A banquet unexpected stood;
The monarch gazed with glad surprise,
And 'gan to taste the welcome food.

Proud of his loved, his royal guest,
The noble host, a gallant lord,
With various dainties graced his feast,
And gay profusion crowned the board.

But high above the rest appeared
The hung'ring Britons' old relief;
Its mighty bulk exalting reared
The yet unhonoured loin of beef.

With ravished eye the king beheld,
Eat as he ne'er had eat before;
Too soon the rage of hunger quelled,
And grieved that he could eat no more.

But soon, with mighty spirits gay,
Such as from beef alone could spring,
The mighty pleasure to repay,
Aloud proclaimed the enraptured king:

" Be thou for ever loved and great!
As my delight be thy just fame;
Thy praises every tongue repeat,
And *sir* eternal grace thy name."

He said, and drew the royal sword;
The applauding crowd uprose around;
" Sir Loin!" with acclamations roared,
And distant echoes caught the sound.

British Magazine, 1745.

TAWDRY.

Tawdry. (See Johnson, &c.) Garish, gaudy, with low or staring and discordant colours: a term said to be derived from the shrine and altar of St. Audrey (an Isle of Ely saintess), which for finery exceeded all others thereabouts, so as to become proverbial; whence any fine-dressed man or woman was said to be all St. Audrey, and, by contraction, all tawdry.—*Dictionary Vulgar Tongue*, 1788.

TERMAGANT

Signifies an outrageous scold, from Termagantes, a cruel Pagan, formerly represented in divers shows and entertainments, where, being dressed *à la Turque*, in long clothes, he was mistaken for a furious woman. —*Dictionary Vulgar Tongue* 1788.

TIPSTAFF.

Is one of the warden of the Fleet's men, that attends the king's courts, with a painted staff, for the taking such into custody as are committed by the court; and to attend such prisoners as go at large by license. They are also called tipstaves that attend the judges with a kind of rod tipt with silver, and take into their charge all prisoners, either committed or turned over at the judge's chamber.—*Manley's Law Interpreter*, 1672.

USHER.

Literally a doorkeeper. It is a false pronunciation of the French *huissier*, from *huis*, a door. In Britain, usher is the name given to several public officers, in which sense it seems to be synonymous with serjeant. These ushers are in waiting, to introduce strangers, and execute orders, as those of taking offenders into custody. Usher is also used as the denomination of assistant to a schoolmaster, where it seems to refer to his office of *introducing* the scholars to learning.—*Pocket Encyclopedia, by Kendal.*

VESTRY.

Vestry. (See Johnson, &c.) A part of a church or chapel, founded for keeping the church vestments

and ornaments, and where the priest about to officiate used to make himself ready, putting on his ministerial habit or vestment.—*English Dictionary*, 1663.

VOLUME.

The Romans commonly wrote only on one side of the paper or parchment, and always joined one sheet to the end of another till they finished what they had to write, and then rolled it up on a cylinder or staff: hence *volumen*, a volume or scroll.—*Adam's Roman Antiquity*, 1807.

WHIST!

Signifies silenced; as in Spenser's Fairy Queen:—

"So was the Titaness put down and *whist*."

and in Shakspeare's "Tempest," act i. scene v., Ariel says—

"The wild waves *whist*."

Milton, too, uses this word in the same sense, in his "Hymn on the Morning of Christ's Nativity," stanza v.:

"The winds with wonder *whist*,
Smoothly the waters kist."

The word is commonly used as an interjection commanding silence; and hence, doubtless, the game of *whist* at cards took its name, from its requiring silence and attention.

WINDOW

Is yet provincially denominated "windor," in Lancashire, &c.; wind-door, or a passage for the wind or air, as the other passage for the people was peculiarly called "the door."—*Whitaker's History of Manchester*, 1773.

WISE-ACER—PHYSICIAN.

Wise-acer, or rather *wise-acher:* there is so jocular a derivation and explanation of this word, in *Clet. Way.* p. 84, that it deserves to be transcribed again, from the article Physician, which, he says, "does not derive à Φυσις, *natura*;" which is too quaint a derivation, too much out of nature, for the simplicity of those ancient times, in which the word physician was used; you have it in the very old French farce of *Patelin; wys-ake* (or *phys-ache*), signifying one skilled in aches, pains, and distempers; but still it is Greek, from Αχη, dolor, pain; so that physician is literally a *wys-ake*, or wise-acher, after all.—*Lemon's Dictionary*, 1783.

THE

DERIVATION

OF THE

NAMES OF PLACES.

[The origin of the names of places, as well as of those of persons, often becomes an object of curious inquiry; and, although the subject may not be one of any practical utility, yet, as a matter of interest, it is amusing to most readers; and there are many who, it is well known, take great delight in such information. The following pages on this subject, professing to give the derivation of the names of the principal market-towns in the ten counties treated of, have been compiled by the editor of this little volume with considerable diligence and some labour. Detached parts were permitted by him to be published, about three years back, in a weekly miscellany now discontinued, called the "Literary Register." The whole has now been revised by him; and should the volume of "Varieties," now offered to the public, meet with a favourable reception, it is his intention to resume this subject in a second series, which long and severe illness prevents him from completing or making more perfect in this.]

THE COUNTY OF CORNWALL.

Cornwall is that tract which, according to geographers, is, as it were, the first of all Britain. Reaching out a long way towards the west, it is contracted

by little and little, and bounded on the north by the Severn, on the south by the British Ocean, and on the west by St. George's Channel. It was formerly inhabited by those Britons called the Danmonii; which name was most probably derived from the inexhaustible mines of tin found in those parts (of *dun* a hill, and *moina* mines). Cornwall was called by those remains of the Britons, styled by Marianus Scotus "Western Britons," Kernan, as lessening by degrees like a horn, and on every side running out into promontories, like so many horns. In the times of the Saxon wars, when a great number of the Britons retreated into this county for shelter, the Saxon conqueror, who called foreigners, and every thing that was strange, Wealph, named the inhabitants of this part Copn-pealer. Hence arose the name *Cornwallia*, and in later writers *Cornubia*.

This is the first part of the island of Britain mentioned by any authors; and by some it is supposed that the name Britannia, or Prythania, was given to this western country by the Phœnicians or Tyrians, who carried on an extensive trade with the natives long before the arrival of Julius Cæsar, as many monuments now extant sufficiently testify.

Numerous other authors, among whom may be mentioned Nennius, Jeffrey of Monmouth, and all the monkish writers, have derived its name from the giant Corineus, upon whom Brute the Trojan bestowed that part of the island; and, in proof, adduce the following ancient distich:

" *Pars Corinea datur Corineo, de duce nomen*
Patria, deque viro gens Corinensis habet !"

Which has been thus translated:

" Cornwall by grant to Corineus came,
The country from that prince derived its name."

Or thus:

" Cornwall was to Corineus given
By Brute, the Trojan brave,
Who from fair Italy did come
This happy isle to save.
For many years it ruled was
By princes of renown;
But from Corineus of great fame
The country still is known."

From early antiquity this county has been noted for its produce of tin, which was an object of commerce to civilized nations while England was in a state of barbarism. The quantity of tin produced here is greater than in any other part of the world. The Prince of Wales, who, as is well known, is also Duke of Cornwall, derives a very considerable revenue annually from the tin, under particular laws and regulations. Many valuable copper-mines are also wrought in this county, and small quantities of gold and silver have occasionally been found. Cornwall is well situated for the herring and pilchard fisheries, and the inhabitants fully avail themselves of their local advantages. As this county was one of the places to which the ancient Britons retreated, the Gaelic or Celtic language was long retained here, and it is but very lately that it has become totally extinct.

FALMOUTH, like many other towns in England, derives its name from a river; the *Fall*, *Fale*, or as it was anciently written *Vale*, at the mouth of which it is built. It has been eulogized by Michael Drayton in the following lines:

"Here *Vale*, a lively flood, her nobler name that gives
To Falmouth, and by whom it famous ever lives;
Whose entrance is from sea so intricately wound,
Her haven's angled so about her harbours sound,
That in her quiet bay a hundred ships may ride,
Yet not the tallest mast be of the tall'st descry'd."

Falmouth is celebrated for its harbour, and the security it affords to the shipping from the high lands environing it is equal to that obtained in any port in the kingdom. The harbour is guarded at its entrance by the two castles of St. Mawes and Pendennis, celebrated, by a poet who lived in the reign of Queen Elizabeth, in the following lines:

"High on a craggy rock Pendennis stands,
And with his hundred guns the port commands;
While strong St. Maudit answers him below,
Where Falmouth sands the spacious harbour show."

Pendennis Castle in the reign of Charles I. was garrisoned by the King, and held out against the Parliament Army a considerable time; but was at last taken by General Fairfax. This castle, as well as that of St Mawes, was originally built by Henry VIII., and consists wholly of granite. It was strengthened and enlarged by Queen Elizabeth, and has undergone numerous alterations and repairs. The fortress is

proudly exalted on a rock upwards of 300 feet above the sea, and, from its elevated situation, has a complete command over the entrance of the harbour.

The castle of St. Mawes is opposite to Pendennis Castle, but very inferior, both in size and situation, the works being completely commanded by a hill which rises immediately behind it.

PENZANCE is thus derived, according to the learned Camden: "*Pensans*, i. e. *caput sabuli*, the head of the sands."

"*Pensans*," says Dr. Holland, in his Additions to Camden, 1690, "our author (Camden) interprets 'head of the sands.' But the true construction of the word is the head of the saint; and that this is the right name appears from the arms of the town, St. John Baptist's head in a charger. If this did not put it beyond all dispute, we might imagine the original name to have been *Pensavas*, which signifies the head of the channel, and agrees very well with the nature of the place."

Penzance was entirely destroyed by the Spaniards in 1595, who, in four galleys, surprised this part of the coast, and burnt and ravaged the adjacent country; but it was afterwards rebuilt, and made one of the coinage towns.

PENRYN is an ancient corporation town, situate on a hill, at a little distance from the sea, westward of Falmouth harbour. This town, like many others in this part of Britain, takes its name from its situation. In this county there are many high cliffs, where it is sup-

posed the Phœnicians landed, which are, from them, called *Pens* to this day. Thus are accounted for, the names of many places so peculiar to this part of the island: as Penrose, Pengarsick, Penwarron, Pendennis, Penrock, &c. Whether this country was colonized by the Phœnicians or *not*, is an argument upon which we cannot enter. Certain it is, however, that the signification of *pen* is a head, elevation, mountain, which will sufficiently answer our purpose in the etymology of this place: and, as to Penzance, we are confidently of opinion, that the head of the sands or channel, not the head of the saint, is the real derivation.

The following historical fact connected with this town, and recorded either by Carew, Borlase, or Rymer, sufficiently proves that players have, at least on one occasion, contributed to the national good:

About the year 1587, when the Spanish Armada was hovering on the coast, a company of strollers were performing a dramatic piece called Sampson, in a barn at Penryn. During the performance, some Spanish men-of-war having suddenly landed a body of men from their boats, they were in full and silent march (in the dark), with design to surprise, plunder, and burn the town; when, fortunately for the inhabitants, just at that very instant the players in the town, having let Sampson loose to fall on the Philistines, the sound of drums and trumpets, and the tremendous shout set up by the spectators, being heard by the Spanish detachment, they apprehended that the townsmen were coming down

upon them in great force, and, overcome with the first impressions of the panic, the invaders turned tail, and scampered back precipitately to their ships.

The people of Penryn had an annual procession in commemoration of this signal service, derived accidentally from a dramatic performance.

East and West Loo are separated from each other by a stone bridge, of fifteen arches, over the river Loo or Low, whence their names are derived.—*Description of England and Wales*, 1769.

The river Loo opens itself a passage into the sea upon this coast, and its mouth communicates its name to two little towns, joined together by a stone bridge. —*Camden.*

They are ancient boroughs and corporations, and return each two members to Parliament. The manors of both belonged formerly to the noble family of Courtney, but are now annexed to the Duchy of Cornwall. East Loo is a place of great antiquity, but is now a labyrinth of short, narrow, dirty alleys; and West Loo consists principally of a long street of irregular houses, creeping up the side of a hill. The appearance of both towns, however, encircled as they are with very steep high hills, the sides of which are covered with gardens hanging over one another, and trees through which are seen other straggling cottages, is remarkably picturesque. The inhabitants of both towns are chiefly supported by the pilchard fishery.

St. Austle is a very ancient town, and was once a

place of considerable trade, but has long since fallen to decay. For its name we can find no satisfactory derivation; but there can be little doubt that it was assumed from some religious person of the same name (some say St. Austes), who lived either in the town or its vicinity.

TRURO, according to every authority, is so called because it consisted chiefly of three streets, which the Cornish word *tru-ru* signifies. In this town is a spacious old church, not inferior to any in the county for its gothic architecture. The lord warden of the stannaries holds his parliament here. Many pieces of ancient inscriptions, brass coins, &c. have been found in the neighbourhood, but so defaced as to be scarcely legible.

MERAZION, MARAZION, or MARKET JEW, a mean town in Cornwall, seated on a dangerous arm of the sea called Mount's Bay.

In the twelfth century here was a market, granted to the religious house upon the mount (St. Michael's), held on the Thursday of every week. It was denominated *Marghas gou*, a name signifying Thursday market. The Jews are said to have imposed the present name of Marazion, or the market of Zion. The market is now held on Saturdays.

ST. IVES.—Concerning the derivation of St. Ives, we have the following account:

"St. Ives, formerly called *St. Jies*, from *Jia*, an Irish woman of great piety who lived here."—*Camden.*

"St. Ives was so called from a female Irish saint, said to have been the daughter of one of the petty kings of that country, famous for her piety, who settled here about the end of the fifth century; and at her shrine in the church many miracles are said to have been performed, and multitudes of pilgrims visited it from a principle of devotion."—*Spencer's England and Wales.*

"St. Ivo was a Persian bishop, who, about the year 600, travelled through England, and was so pleased with the town called *Slepe*, that he would not be tempted from it, but there died; and from him that town had the name of St. Ives: his body was translated to Ramsy, and a church," &c.—*Dove Almanack*, 1693.

"St. Ives or St. Jiles (Cornwall), takes its name from *St. Jila*, the famous old Irish saint."—*Universal Magazine*, 1748.

St. Ives is situated on a bay of the same name. In the town there is a free grammar school founded by Charles I. This town is a manor of great antiquity, and as such was bestowed on Hubert de Ferrers, by King Stephen, for his gallant behaviour at the battle of the Standard in 1138.

SALTASH is supposed to be a corruption of *Saltesse*; this town was anciently called *Villa d'Esse*, Esse's town—Esse being the name of several families thereabouts, to this day. *Villa d'Esse* was at length contracted to *Esse*, and the word *Salt* was afterwards added, because it stands upon the sea.

In confirmation of the above, Camden calls this town *Saltesse;* but neither he, Holland, Spencer, nor any other authority that we have met with, speaks of its derivation. The above account is taken from an anonymous contribution to a very old magazine.

COLUMB *Magna* and *Parva*, or great and little, are so called by way of distinction; neither of them being large, but one larger than the other. Their names are derived from a church which was built here, and consecrated to the memory of Columba, "an exceeding pious woman and a martyr."

CAMELFORD, formerly called Kamblan, in the opinion of Leland, takes its name from its being situated on the river *Camel*, over which there is an easy *ford* for passengers. Although now of little consideration, it has been a place of some importance in former ages. Near this place, it is asserted by Leland and others, that the great Arthur was born, A.D. 452, at *Tindagium*, afterwards called *Tindagel*, *Tintagel*, or *Tentagel*, where a magnificent castle formerly stood, celebrated in the following lines:—

"*Est locus Abrini sinuoso littore ponti*
Rupe situs media refluus quem circuit æstus;
Fulminat hic latè turrito vertice castrum,
Nomine Tindagium veteres dixêre Corini."

"On a steep rock, within a winding bay,
A castle stands, surrounded by the sea;
Whose frequent thunder shakes the trembling hill:
Tindage of old 'twas called, now *Tindagel*."

"If it be true," says Camden, "that Arthur was

born here, the same shore both gave him his first breath, and deprived him of his last." This alludes to the battle fought here between the British Hector and his nephew Modred, who had debauched his wife, in which the former was mortally wounded, and the latter killed on the spot. Marianus tells us, that Modred was slain in the field by the hands of Arthur himself; but that the latter lived some days after, when, being carried by some of his faithful followers to the abbey of Glastonbury, he there expired, and was buried in the church of that monastery. We are likewise informed by William of Malmesbury, that the body of Arthur was discovered, in the reign of Henry II., under the high altar of the church of Glastonbury, when it was nobly enshrined, and many pilgrims resorted to visit it.

Nennius asserts that the battle between Arthur and Modred was fought June 22, 542. This place is also famous for another desperate battle *in* its neighbourhood, between the Britons and Saxons, in 823.

LOSTWITHIEL.—This town is supposed by some to have been the *Uzella* of Ptolemy. "More within the land," says Camden, "upon the same river, the *Uzella* of Ptolemy is seated, and has not yet quite lost its name, being called at this day *Lestithiell*, from its situation: for it was upon a high hill, where *Lestormin*, an ancient castle, is, though now it is removed into the valley. Now *uchel*, in British, signifies the same as high or lofty; from whence *Uzello-*

dunum of Gaule is so termed, because the town being built upon a mountain, has a steep rugged ascent every way. This in the British history is called *Pen-Uchel-Coit*, a high mountain in a wood. But the situation assigned it by Ptolemy, and the name it has to this day, do sufficiently evince it to have been the ancient *Uxella.—Camden's Britannia.*

LESTWITHIEL, a market and borough town, called in the British tongue, *Pen-Uchel-Coed*, i. e. a high place with a wood. It is a very ancient town, and had a castle, where the earls of Cornwall resided before the Norman conquest.—*Spencer's England and Wales*, 1771.

In the course of our reading, we have met with several other accounts of the derivation of the name of this place. One of these we shall quote, as being more probable than the rest, and we can only leave our readers to judge for themselves.

"Lestwithiel, or Lestuthiel, Cornwall, is supposed to derive its name from the Cornish word *Lostwithiall*, which signifies a lion's tail. The earl of this province bore the lion for his arms, and the principal strength of that animal being supposed to lie in his tail, and this town having been anciently the earl's residence, where his exchequer was kept, and the affairs of his government transacted, it is presumed to have been named from these facts.—*History of Cornwall*, 1780. —*Anonymous.*

Formerly, ships came as far as this town; but the

channel is now stopped up. They keep the county courts here, with weights and measures for the whole stannary.

A very singular custom, now long since disused, prevailed formerly, in the times of Popery, in this place. On Low Sunday, the freeholders of the town and manor assembled in an adjoining field, and from amongst them one was chosen, whom they dressed in the most sumptuous manner, with a crown on his head, a sceptre in his hand, and, being mounted on a fine horse, a sword of state was carried before him, while all the freeholders walked in procession through the principal street to the church. When he arrived at the great gate, the curate, dressed in his best robes, received him, and conducted him to a princely seat in the church to hear mass. This being over, he repaired, in the same pompous manner, to a house provided for that purpose, where a feast was made for all his attendants, he sitting at the head of the table, and being served by the principal townsmen, kneeling, together with all other marks of respect usually shown to regal dignity.

Various have been the conjectures of historians concerning the origin and meaning of this extraordinary ceremony. Mr. Spencer modestly offers the following explanation, which has certainly greater appearance of truth than that of any other writer we have met with.

"As Cornwall was long an earldom, under the

West Saxon kings, and as earls were obliged to reside in their own districts, possibly, when a new one was appointed, or a minor arrived at maturity, the Sunday after Easter was the time fixed for his entering upon the office, and taking possession of the estate. But it may be objected, why did he wear a crown, with other marks of regal dignity? We answer, that long after the Conquest, namely, in 1350, Cornwall was made a duchy, or subordinate regality, to be held by the princes of Wales, for ever, and at their demise, by the king. But few of those princes having visited the county after the death of Edward III., and the people being accustomed to those processions on the arrival of their chief, whom they considered as their sovereign, and likewise when his deputy came annually to administer justice, continued to keep up the custom; till it was utterly laid aside, as tending to promote idleness and create luxury."

GRAMPOUND, a small borough and market town, situated on the river Fale, Fall, or Vale, over which there is an ancient stone bridge, is supposed by some to have been the *Voluba* of the Romans.

"John of Elthem, Earl of Cornwall, in his charter to the burgers, granted and confirmed the whole ville of Grampont, and all the lands of *Coytfala*, which in the British signifies fulu-wood: and at this day there are certaine lands adjoyning to the town, and within the precincts of the borough, called *Coysfala*; which remains of the old name, and the situation of the town,

exactly agreeing with that of *Voluba* in Ptolemy, seem to justifie an opinion, that, upon erecting the adjoyning bridge over the river Vale, it exchanged the name of *Voluba* for *Pons-mur;* by which name, in British, signifying a great bridge, Edmund, Earl of Cornwall, enfranchised it; and this being put into French, is exactly *Grand-pont*, or as 'tis called at this day, Grampond."—*Dr. Holland*, 1690.

Fowey is a populous and flourishing borough town and harbour, seated at the mouth of the river *Fowey* or *Fawey*; whence its name.

The harbour is defended by two small batteries of modern erection, and St. Catherine's fort, built in the reign of Henry VIII. This fort is situate on the summit of a steep and magnificent pile of rocks, that forms one of the creeks of the river. The manor of Fowey, in the reign of Richard I., was attached to the priory of Tredwardeth; but, at its dissolution, was annexed to the Duchy of Cornwall.

Tregoney is generally supposed to occupy the site of the Roman station, *Cenio*. Ptolemy calls the haven at Falmouth *Cenionis Ostium*, from the British *Genau*, signifying a mouth or entrance—which the etymology of this town, as at present called, is said to confirm; it having been anciently written *Tregenie*, from *tre* a town, and *genau* a mouth—signifying a town at the mouth. Tregoney is situated on the river Fal, the houses being chiefly disposed in one long street, occu-

pying the summit of a hill. The old town was situated in the low ground at the bottom of the hill on which the present one is built.

PADSTOW was anciently called Petrockstow, *i. e. Petrock's Place*, from one Petrock, or more properly Patrick, who lived in a state of holy retirement somewhere near this town, and to whose memory a church was built, to which, in after ages, many pilgrims resorted.—*Spencer.*

We are told by Leland, that the shrine of this saint was standing when he visited the place about the year 1537, and said to be extremely rich. No remains of it are now left.

Camden does not touch upon the derivation of this place; but merely mentions, that from St. Ives "the northern shore, with an oblique winding, goes direct to Padstow, meeting with nothing in its way remarkable, besides a chapel built upon the sand dedicated to St. Piranus,* another Irish Saint buried here; to whose sanctity a childish writer has attributed the finding provision for ten Irish kings and their armies for eight days together, with no more than three cows; as also bringing to life dead hogs and dead men." We presume Leland to have been Spencer's authority for the derivation of the name of this place, and doubt not that the account given by him is correct.

* It is presumed that it was from this saint that the little village of St. Perun took its name.

HELSTON—in the language of the natives *Hellas*, from the salt water thereabouts: a town famous for the privilege of stamping tin.—*Camden's Britannia.*

Helston, called by Leland Halistown, but by the inhabitants Hellas, *i. e.* salt water.—*Spencer's England and Wales.*

Helston is called in the Cornish language *Hellaz*, which is said to signify green; and is supposed by Carew to have been given from the salt water about it, which is of a greenish hue. It seems, however, more probable that the name is Hels Town, or town on the river Hel.—*Anonymous.*

The church at Helston, which stands on an eminence to the north, is considered to form a fine object from the valley which stands between it and the sea. It was erected in 1762, and has a lofty pinnacled tower.

BOSCASTLE is a contraction of *Botereaux Castle*, and is so called from Tintagel or Bossiney Castle, long since fallen to decay, which was built by the Botereauxs, who were lords of the place, (of the Norman *boteran*, a garter; the family bearing a garter in their coat of arms).

STRATTON.—Of the name of this town we can find no etymology, but think that there can be little doubt that the signification of *Strat-ton* must be Straight Town, from the fact of its consisting of a single street but meanly built. Stratton is remarkable for the great number of gardens with which it is surrounded, and is particularly memorable for the battle fought in its

vicinity, between the forces of Charles I. and those of the Parliament; in which the former lost their camp, baggage, ammunition, and cannon.

Stratton, although now very inconsiderable, is very ancient, and was a place of strength under the Romans—one of their highways running either through or near it.

WAREBRIDGE, *Wadbridge*, or *Wadebridge*, takes its name from a bridge of seventeen arches, the largest in the whole county, over the river Camel. This bridge is 320 feet long, and, according to Leland, was built by one Lovebone, the vicar of the place, about the year 1460, at his own expense, to prevent those dangers which travellers on horseback were exposed to in ferrying over.

BODMIN.—In Mr. Camden's opinion this town was, in British, *Bosuenna*, and in ancient charters *Bodminiam;* and *Bodmin* is stated in Bailey's Dictionary, 1737 (the only authority we can find), to be compounded of *C. Br.* Bod a kite, and Min the bank of a river, by reason of the situation of the town, and the great number of kites* that frequent it.

The summer assizes and Michaelmas quarter sessions are always holden here, and, generally, the county meetings. This town appears to have been the prin- [illegible] district, and, ac- [illegible] cathedral, and [illegible] the neighbour- [illegible]

hood of the town are those monumental stones called "the Hurlers," which Dr. Stukely makes no doubt are the remains of an ancient Druid temple.

LAUNCESTON, commonly called Launston, was formerly Lanstuphadon, *i. e.* the Church of Stephen. In the Domesday-Book it is called Launstaveton; which name it had, doubtless, from a college there dedicated to St. Stephen, and, about the year 1150, converted into a monastery by Reginald, Earl of Cornwall.—*Camden, and others.*

Launceston is by some authors called Dunever, by others Dunbivid, and vulgarly Launston. In the most ancient records it is termed Dunburd, from its being built on a hill; and Leland calls it Lunstaphadon.

Launceston is very ancient, being mentioned in the Domesday-Book, 1067; at which time William the Conqueror granted it to his brother Robert, Earl of Moreton, who built a strong castle here.

Richard I., when he went on his romantic expedition to Palestine, gave this town and castle to his brother John, who succeeded him as king, and who enlarged some parts of the latter, putting the whole in a proper state of defence. This castle remained a place of great strength until the time of the civil wars, when it was besieged and taken by General Fairfax, who commanded for the Parliament—Sir Ralph Hopeton, the general of the Royalists, being obliged to disband his forces, which ruined the king's interests in those parts.

The winter assizes are holden here; and Leland tells us that this town was walled in his time, and a mile in compass. The castle above-mentioned was called Castle Terrible, on account of its strength, and the lower part of it is now made use of for the gaol.

ST. GERMAINS takes its name from St. Germanus, Bishop of Auxerre in France, by some supposed to have been born in this town.

When the learned Pelagius, who was himself a native of Britain, returned from Rome, where he had been prosecuting his studies, he preached to his countrymen in Cornwall. A council was summoned, wherein Pelagius's notions were condemned as heretical, and missionaries were sent from all parts to preach against his doctrine, which was termed the Pelagian heresy. Amongst those who came into Britain was St. Germain, Bishop of Auxerre in Burgundy, who preached first at St. Alban's, and afterwards travelled into distant parts of the Roman province of this island, till at last he settled here, and from him the place received its name. King Athelstan built a church to his memory, and afterwards removed the seats of the Bishops of Cornwall from Bodmin hither, and it continued to be the seat of a bishop till 1049, when Edward the Confessor removed the episcopal seat to Kirton, and soon after to Exeter, where it has remained ever since.

THE COUNTY OF DEVON.

DEVONSHIRE, like Cornwall, was formerly inhabited by the Danmonii. It was called by the Britons *Duffneynt*, and by the Saxons *Deuonscyre* (now Devonshire); the signification of which is, that most of the towns and villages are built in low vallies.

"The hither country of the Danmonii," says Camden, "is now commonly called Denshire; by the Cornish Britons, *Deunan;* by the Welch Britons, *Duffneynt*, that is, deep vallies, because they live every way here lowly in the bottoms; by the English Saxons Deuenrchipe, from whence comes the Latin *Devonia*, and that contracted name used by the vulgar, Denshire; and not from the Danes, as some pretenders do stiffly hold."

Devonshire is in extent the second county in England, being sixty-nine miles long from north to south, and sixty miles broad from east to west. The air is peculiarly mild, and the soil, except on the mountains and moors, fertile. A rich sand, which is found on the coast, is particularly serviceable to the husbandman. Fruit trees, especially apples, of which great quantities of cider are made, abound here. The sea-coasts abound with herrings, pilchards, &c. There were formerly some very considerable tin mines in this county; but they are now exhausted. There are several of copper and lead; and there were formerly in Devonshire

mines also of gold and silver,* as appears by several grants made by Edward III., Richard II., and other kings, with a reservation of the tenths to the church. In the south-west parts are great quantities of marble, and in several places marble rocks have been found to be the basis of the high roads. Iron-stone is found in various parts of the county: and some very rich lead ore was discovered some years since at Coomb-Martin. Mineral chalybeate waters are also numerous.

EXETER.—This city, the capital of the county, is situate on the river Exe, whence its denomination, the present name being a contraction of *Exceaster* or *Excester*—that is, a city upon the Exe.

> "*Exonia fama celeberrimus Iscia nomen*
> *Præbuit.*"
>
> "The Ex, a river of great fame,
> To Exeter has given name."

It has had many names, *viz. Iska, Isca, Isca Danmoniorum, Exonia, Monkton*, &c. &c. Who was the founder of it is not known; but it is supposed to have been built about the year 162—though Izacke, in his history, says it existed before London; and that Brute, landing here, bestowed this western county upon his nephew Corineus, A.M. 2855, which was before the children of Israel entered Canaan. It is the opinion,

* During the latter part of the reign of Edward I., 700 lbs. weight of silver is said to have been dug from the mines in this county.

however, of the best writers, that it was not a city until 109 years after London. Richard of Cirencester, in his Itinerary, states it to have been, in the time of the Romans, one of the principal cities of Britain; of which, he says, this island then contained thirty-three, and ninety-three of less note.

That Exeter was early a place of eminence is indisputable. The Romans under Vespasian established their camp here, making it the capital of a vast range of fortified places, unknown partly to Camden and others; they repaired the city, extended its trade, and drew from the Danmonii their greatest revenue, and from thence provided, to a considerble extent, for their armies in Gaul.

This city is supposed to have retained the name of *Isca Danmoniorum* until the year 450. It was still a camp or fortified place; but being at this time left to the natives, the latter, instead of supporting themselves, seem to have deserted it, leaving none but monks to give it a name. Hence it was first called, probably in derision, *Monkton* or Monk's Town; and this name it retained above 300 years.

Horsley has assigned Exeter no place among the Roman stations; but it has been argued by others, that the many evident Roman summer camps on the highest hills around, untenable in winter, absolutely required a principal winter station; and that Exeter, from its natural situation as well as from its history, was this station; that there is a Roman road visible at Kenton

(about three miles below Exeter), and that there are not bolder remains in the kingdom of such ways than from the passage over the Exe, through Kenton and Newton Bushell, to Totnes.

Some writers have asserted that there have been no remains to prove it to have been one. On this it may be remarked, that the destruction made by the inroads of the Danes and Saxons; the building of religious houses, for the foundations of which and for their cemeteries the old remains must have been removed; the erection of new walls, and the digging anew the ditches around the city by Athelstan: in short, the rebuilding the whole town, since its total erasure by Swene, King of Denmark, in 1003, must all have contributed to a change, and even to the destruction of old materials, and, consequently, of the antiquities of the place.

Many Roman remains and coins, however, have certainly been found here; and even Roman coins have been discovered in the walls. But whether these walls themselves were built by the Romans; whether the coins found therein were mixed with the Roman remains of which the walls were built, or whether they dropped by chance into its crevices, it were now most difficult to determine.

Exeter has at different periods sustained several severe sieges: the walls are, consequently, in many places, totally destroyed and decayed, though in others some part still remains; and, for the benefit of the air, the

principal gates have been pulled down, except Southgate and Westgate, which still continue.

The city had formerly many convents, till King Athelstan changed its name to Exceaster, about the year 940; when he also fortified the city, which before had been only enclosed with a ditch and a fence of timber, with circular walls, embattlements, towers, and turrets of squared stone; encircling the whole, except the western side, with a deep moat.

The cathedral church at Exeter is a most august fabric, well worthy the attention of the curious traveller. The front is decorated with scripture and other antique statues, in various attitudes, *viz.* those of Adam and other patriarchs, the kings of Judah, the Apostles, and several Christian kings concerned in the Crusades; which latter are supposed to be those sitting with their legs so as to form a cross. From having been exposed to the weather for so many ages, they are greatly defaced, maimed, and discoloured. The bishop's seat in the choir, erected at the expense of Bishop Booth in 1470, is of gothic structure, and rises in manner of a spire to a very considerable height, being graced with pinnacles, and decked with fine carving, mouldings, &c. It has been much admired by all beholders that have any taste for antique architecture; and perhaps is one of the finest relics of its kind in Britain.

The cathedral was originally founded by Athelstan, about the year 932; and this is that part of it called

the Lady Chapel, and afterwards converted into a library. It was built for monks of the order of St. Bennett. Bishop William Warewest, who had been chaplain to the Conqueror, and to William and Henry, his sons, first began, in 1112, the enlargement of the cathedral, and laid the foundation of that part which is now the choir. Bishop Peter Linvell began to build the lower part or body of his church in 1284, from the chancel unto the west end. Bishop Grandison, in 1340, increased the length of the said church from the front westwards, vaulted the roof of the whole church, and completely finished it. And though, from the time of King Athelstan, the first founder, A.D. 932, until the death of this Bishop Grandison in 1369, four hundred and thirty-seven years had elapsed, and the same was built by divers persons at different times, yet it appears as uniform and compact as if built within the space of a year by a single architect only.

The successor of Bishop Grandison, Thomas Brentingham, who filled this see from March 10, 1370, to December 3, 1394, finished the north tower. This has been ascribed by Hooker, in his Catalogue of the Bishops, to Bishop Courtenay in 1485, in which we believe he must have been mistaken.

In the time of Bishop Stafford, about the year 1400, the cloister, built for the most part at the expense of the Dean and Chapter, was added to the church. Soon after this, Bishop Lacie began to build the Chapter-house; which was completed by his successor,

Bishop Nevill, in 1456. Since this time innumerable have been the revolutions which this magnificent structure has undergone, which it would be quite beyond our limits to describe.

On the 25th August 1682, three poor women, natives of Bideford, named Temperance Lloyd, Mary Kembles, and Susannah Edwards, were executed at Heavitree, after having been tried and convicted at the Castle for witchcraft. This is remarkable, as they were the last who suffered under the ignorant statutes enacted against the supposed crimes of sorcery and witchcraft in this county. Their trial made a great noise throughout the country, and the nature of the evidence may be seen from the following extract of the deposition of one of the witnesses:

"The said informant upon her oath saith, that, upon the second day of July, the said Grace Thomas (one of the persons supposed to have been under the power of witchcraft), then lodging in this informant's husband's house, and hearing her complain of great pricking pains in one of her knees, she, this informant, did see her said knee, and observed she had nine places in her knee which had been pricked; and that every one of the said pricks was as though it had been the prick of a thorn. Whereupon this informant, upon the 2d of July, did demand of the said Temperance Lloyd, whether she had any wax or clay in the form of a picture, whereby she pricked and tormented the said Grace Thomas; unto which the said Temperance made

answer, that she had no wax or clay, but confessed that she had only a piece of leather, which she had pricked nine times."

TIVERTON, anciently called *Twiford*, received the latter name from its situation near two fords; one over the river Ex, and the other over a small river called the Loman, where there are now two stone bridges. Tiverton is mentioned in Domesday-Book under the name of *Terra Regis*, having been a royal demesne long before the conquest. Henry I. gave the manor, along with other lands, to Kedvers, Earl of Devonshire, in whose family it remained till the latter end of the reign of Henry III., when it was left to an heiress who married into the family of the Courtneys, by whom it was held until the reign of Edward IV., when that king seized on the lands on account of the earl's attachment to the house of Lancaster. It was again restored by Henry VII, but finally forfeited to the crown in the reign of Henry VIII., the then Marquis refusing to acknowledge the king as supreme head of the church.

During the time the Courtneys were Earls of Devonshire, there was a place appropriated in the old church at Tiverton for the burial of that illustrious family. In this repository was a monument to the memory of Edward, Earl of Devonshire, and his Countess, cut in alabaster and curiously gilt, having this inscription:—

"Ho, ho! who lies here;
'Tis I, the good Earl of Devonshire;
With Kate, my wife, to me full dear:
We lived together fifty-five year.

That we *spent*, we *had*;
That we *left*, we *lost*;
That we *gave*, we *have*."

The above inscription, quaint as it appears, contains no bad estimate of the value as well as the use of riches.

CREDITON, or KIRTON, from Cpættun, *Sax. q. d.* the Cart-town; or from Cebe, *Sax.* the Apostle's Creed; because, in this town, the first bishop's see was founded among the Saxons; and from thence the Christian faith propagated through the kingdom of the South Saxons.—*Bailey's Dictionary.*

Others derive it from the river *Credion* or *Creden*, which runs by it; among whom we may number Camden.

MODBURY is said by Bailey to be derived either of mobe, *Sax.* valour, and Bupȝ, a town; or of mub, and Bupȝ, *q. d.* a muddy town. An alien priory of Benedictines existed here so early as the reign of Stephen; but, on the dissolution, was granted to the college at Eton.

BIDEFORD was anciently written By-the-Ford, there having been a ford just over the bridge, on the spot where a house is still standing, called the Ford-house.

The church of Bideford is large and beautiful, and there is a fine ring of six bells. The treble has the following motto:—

"Peace and good neighbourhood."

And on the tenor:—

"I to the church the living do call,
And to the grave I summon all."

Amongst the monuments in this church is one to the memory of Mr. Strange, who seems to have been

designed by Providence to preserve the lives of his fellow-creatures at the expense of his own. When only a school-boy, he fell from the top of a rock without receiving any other hurt than that of being stunned. When arrived at manhood, an arrow was shot accidentally, which struck him on the forehead, grazed the skin, and flew off, without doing any further injury.

But the most remarkable occurrence of his life, for which his memory will ever be respected, is the following. Some time in the summer of 1646, and during the heat of the civil wars, a ship from the Levant came into the harbour at Bideford, and being infected with the plague, communicated that dreadful distemper amongst the inhabitants, by which great numbers lost their lives. At the first breaking out of the pestilence, the mayor shamefully left the place, so that there was no one left to preserve the peace, and support the civil power. In this time of distress, the people chose Mr. Strange to officiate during the remainder of the year; which post he accepted of; and whilst the pestilence raged, he visited the sick, saw them properly nourished, and attended the funeral of those who died; and during the whole time of this dreadful calamity, he never received the slightest infection; but as soon as the plague ceased, and the people were restored to health, the faithful magistrate sickened, and in a few days paid *his* last debt of nature, after he had been so useful an instrument in preserving, by his philanthropic exertions, the lives of his fellow-creatures.

BARNSTAPLE, formerly *Berstaple*, is compounded of *bar*, which in British signifies the mouth of a river; and *staple* in Saxon, signifying a mart or fair. It is very ancient, being mentioned in the Domesday-Book as a royal manor, and as having been given by William the Conqueror to one of his favourites, Judhael de Totness. This baron, who loved the situation of the place, built a castle, together with a priory, both of which are now destroyed.

In the reign of William Rufus, Judhael fell under the displeasure of that dissolute monarch, who banished him, and annexed his lands to the crown, in possession of which they remained till the reign of Queen Mary, when they were bestowed upon the ancestors of the Chichesters in Warwickshire.

COMB-MARTIN is said, by the best authorities, to derive its name from *Kum*, a British word signifying *low*, and Martin, the name of a family who were many years lords of the place, and descended from Martin de Tours, a Norman lord, who having been a faithful adherent of Henry I. when he was persecuted by his brothers Robert and William, received this lordship as a reward for his faithful services.

OKEHAMPTON.—*Hampton* signifies a river town; so that *Okehampton* is a town on the river Oke. It appears from Domesday-Book, that William the Conqueror gave this manor to his favourite, Baldwin de Malis; so that the place is very ancient. From the descendants of this Baldwin, it came to the family of

the Courtneys, who kept possession of it till the reign of Edward IV., when they were deprived both of estates and titles for adhering to the house of Lancaster; but at the accession of Henry VII. they were restored.

OTTERY ST. MARY. *Ottery* is the chief place on the river of that name, so called, according to Camden and others, from the great number of otters formerly found there. Here was formerly a Benedictine friary, dedicated to St. Mary.

TAVISTOCK takes its name from the river *Taw* or *Tavy*, and Stop, *Sax.* a place. This was once a very flourishing place, and famous for a stately abbey, founded by the Saxon earls of Devonshire towards the latter end of the tenth century, but soon after destroyed by the Danes. It was again rebuilt, and endowed with many lands and manors, which it enjoyed till the general dissolution, when Henry VIII. gave it to that gallant officer, John Lord Russell, ancestor of the Duke of Bedford. Several buildings that seemed to have belonged to the abbey, are now used as ware-houses, and let out in tenements. We must not leave this place without taking some notice of its stone bridge over the Taw, on account of a traditional story concerning its origin.

One Childe, being proprietor of the manor of Plympton, devised by will his lands to that church where his body should be buried. The monks, ever solicitous to promote their own interest, took every opportunity of procuring so valuable an acquisition; and, therefore, we are told that Childe, being hunting in an adjacent

forest, lost both his companions and his way. Under such circumstances of distress, and being pierced with the severity of the cold, he slew his horse, pulled out his bowels, and sheltered himself in the cavity! but after remaining there some time, he ventured out and perished. But this is not all.

The people of Plympton, hearing that those of Tavistock had found the body, and were carrying it to their abbey for interment, resolved, if possible, to prevent the loss of so rich a prize; and therefore went to that place where they expected the others would cross the river, in order, if possible, to intercept them, and bring away the body of the deceased; but the monks of Tavistock had previously erected a temporary bridge, by which they became possessed of all the lands, according to the will of the deceased, in memory whereof they built the bridge now over the river.

Axminster is so called from its being situated on the river *Ax*, and a *minster*, or church, for which it was considered famous. In the neighbourhood of this town a bloody battle was fought between the West Saxons, under the command of Athelstan, and the Danes, in which the latter were totally defeated. The king is reported to have built the minster for seven priests, to pray continually for the repose of the souls of the Englishmen who fell in that battle. The church having been rebuilt since the Norman conquest, is still a handsome structure, and exhibits specimens of various kinds of architecture.

THE COUNTY OF DORSET.

DORSETSHIRE, at the time of the Roman invasion, was inhabited by the Belgian Britons, and called *Dour* or *Dwr Trig*, i. e. of *Dour* or *Dwr* water, and *Trig* an inhabitant or dweller. Hence the Romans, giving the word a Latin termination, called the inhabitants "Durotriges," which signifies dwellers by the water or sea-side. Although very early possessed by the Saxons, it does not appear to have been their first settlement in Britain, as has by some been asserted; but during the heptarchy it made a considerable part of the great kingdom of Wessex, many of its princes residing in Dorsetshire, as may be proved by the remains of their castles and other monuments.

At the Norman conquest it was divided among such officers as had most signally distinguished themselves at the battle of Hastings. During the civil wars in the reign of Charles I. the greater part of the inhabitants were loyalists, and among the last in England who submitted to the new government, being at that time called the club-men of Dorsetshire.

DORCHESTER*—of *Dwr*, C. Br. water, and Ceaſtep *Sax.*, a town—signifies a town where there is much water. Hence it is called by Leland Ὑδροπόλις, *Greek*. This is the county town, and was of considerable importance

* Called in the Itinerary of Antoninus, *Durnovaria*, i. e. a passage over a river.—*Camden*.

under the Romans, standing on the *Via Iceuia;* and the several vicinal roads issuing hence, the coins and other pieces of antiquity found here, the maiden castle, the amphitheatre, and the camp at Poundbury, have sufficiently proved that it must have been a place of consideration. Under the Saxons it was also a place of considerable importance. It is mentioned by Ingulphus, in his "Life of Edward the Confessor;" and by the survey in Doomsday-Book, it contained eighty-eight houses. At the Norman conquest, a castle was built near the town, which remained till the latter end of the reign of Henry II., when one Chidcock received a grant of it, pulled the whole fabric to the ground, and with the materials built a convent for gray friars; and in the reign of Edward II. another religious house was founded in the town, dedicated to St. John; but both these were dissolved on the alienation of priories in the reign of Henry VI.

By a survey taken in the reign of Henry VIII. it contained 349 houses; but was afterwards destroyed by a dreadful fire, rebuilt, and from that time became a flourishing place.

St. Peter's Church is a venerable gothic structure: by whom it was built we are not told, but the people have a traditional rhyme:—

"Geoffery Van,
With his wife Anne,
And his maid Nan,
Built this church."

That the above rhyme has had some foundation in fact, appears from a stone dug up near the wall of the church, whereon was the following inscription:

"*Sigillum de Ann.*"

ABBOTSBURY is so called from its having formerly an abbey, founded by Orcius, steward to Canute the Great, for secular canons; but, in the reign of Edward the Confessor, changed to that of Benedictines, who remained in possession of it till Henry VIIIth's reign, when it was dissolved along with other religious houses. This abbey was a place of great repute in the times of popery.

BEAMINSTER, or BEAUMINSTER, is so called from its beautiful church, which is a stately structure, with a tower nearly one hundred feet high, standing on the south side of the town.

CHARMOUTH lies at the foot of a very steep hill, near the *mouth* of the river *Char* or *Carr*, whence its name. Here it was that Charles II., on attempting to escape into France after the battle of Worcester, had very nearly been discovered, through the circumstance of Lord Wilmot's stopping to have his horse shod in this village. Two very considerable battles were fought near this place, between the Danes and the Saxons; the first in 833, and the second about eight years after.

POOLE.—"It is not unlikely," says Camden, "that this town took its name from the bay below it, which in a calm seems as it were a standing water, and

such as we in our language call a pool."—*Camden's Britannia.*

"Pool is so called because it is encompassed on three sides by water."—*Spencer's English Traveller.*

Poole is not mentioned in Doomsday-Book, and Leland asserts that it arose from the ruins of Wareham. In the reign of Edward II. it was part of the estate of his brother, the Earl of Lancaster.

A very extraordinary phenomenon occurred at this town in the month of June 1653. A black cloud kept hanging over the place for about two hours, and at last burst; but, instead of common rain as the people expected, the whole was like a shower of blood, which falling on the leaves of the trees, tinged them in such a manner that they appeared like scarlet, and they were sent as great curiosities to the learned in London, and other parts of the kingdom.

FRAMPTON, or more properly FROMPTON, signifies a town on the river Frome.

LYME "is a little town standing on a steep hill, and so called from a rivulet of that name gliding by it."—*Camden.*

Lyme, also called *Lyme Regis*, from its being a royal demesne, was annexed, at the time of the Conquest, to the abbey of Sherbourn; but Richard I. bestowed great privileges on it, which were confirmed by succeeding monarchs by charter.

It was at this town that the unfortunate Duke of Monmouth landed in 1685, and being joined by many

of the inhabitants who were enemies to popery, such of them as were taken after the defeat were executed here, and their heads and quarters exposed on gibbets in the adjoining fields, and on the most conspicuous places in the town.

During the civil wars in the reign of Charles I., Lyme was a place of great importance to the contending parties, and its siege was one of the most remarkable that happened during that unhappy period.

Lyme has a good harbour, on one side of which is a noble pier, called the Cobb, behind which the ships lie in safety. In its ancient state it was composed of vast pieces of rock, rudely piled on each other; and being much improved, and kept constantly in repair, is a fabric of the greatest importance on this coast.

SHERBORNE.—*Burne*, in the Saxon language, signifies generally a river, and the addition of this word to the name of any place denoted that it stood by the water-side. Sherborne, then, in the Saxon, signifies, a clear stream of water, and, in many ancient records of this place, is called *Fons clarus*. It is situate on the declivity of a hill, being separated into two parts by the river Yeo, one part being called Sherborne, and the other Castleton, from a castle built there by Roger, Bishop of Salisbury; but that prelate having taken part with the Empress Maud, King Stephen was so incensed, that he seized it for himself, and it continued annexed to the crown till the reign of Edward III., when Robert Wyvil, Bishop of Salisbury, re-

covered it, and it became part of the revenues of his successors.

When the civil wars broke out between King Charles and his Parliament, this was the first garrison besieged, and it held out till that unfortunate prince's affairs became desperate, and himself in a state of captivity.

William the Conqueror, whose life for the most part was spent in warlike enterprizes, preferred Sherborne to all other parts of his dominions as a summer retreat, where he enjoyed his favourite diversion of hunting in the neighbouring forest.

CRANBOURN, *i. e.* according to Bailey, "the *bourn*, or river of *cranes*," is delightfully situate on the borders of a large chase, reaching almost to Salisbury. In the beginning of the tenth century, when the monks were first introduced into England, one Ailward or Alred, founded a monastery here for Benedictines, which was afterwards annexed to the Abbey of Tewkesbury, long before the dissolution of religious houses.

WIMBOURN (Wynbupnham *Sax.* Wm-nazleby *C. Br.*) signifies a town between two rivers. Thus Wimbourn, as its name imports, is pleasantly situate between the rivers Allen and Stour, near their influx. We are told by Camden that this is that ancient town called *Vindogladia*, of which Antoninus takes notice; by the Saxons called *Wynburnham*, by contraction *Wimburne*, and from its monastery *Wimburneminster*; from whence it is just sixteen miles to Dorchester, the

same distance stated by Antoninus between *Vindogladia* and *Durnovaria*.

During the times that the Romans were in Britain, Wimbourn was one of their principal stations; and some of their governors were so pleased with its situation, that they adorned it with several elegant buildings, which remained till the Saxons drove the Britons out of this part of the island. In the reign of King Ina, about the beginning of the eighth century, Cuthberg, his sister, and wife of Ofred, King of Northumberland, having obtained a divorce from her husband, left his court, and returned to that of her brother, who resided mostly in Dorsetshire, and founded a religious house for nuns, or, as they were then called, Holy Virgins, which was afterwards destroyed by the Danes. When it was rebuilt, instead of nuns, the Saxon kings made it a collegiate church for a dean, four prebendaries, three vicars, singing men, &c.; and Reginald Pole, of the Royal House of York, grandson of George, Duke of Clarence, Cardinal and Archbishop of Canterbury, enjoyed this benefice as one of his ecclesiastical preferments, before he was attainted by Parliament in the reign of Henry VIII.

In the year 851 the Danes were totally defeated here by the English, under the command of Karl, Earl of Devonshire. The collegiate church, a venerable gothic structure, is still remaining, and, no less from its age than from its several peculiarities in style and architecture, is deserving of particular notice. The eastern

tower and part of the church are Saxon, and it is the only collegiate church in the county in which cathedral service is performed. Several royal and noble personages have been buried in the choir, most of whom were commemorated by suitable monuments, particularly the Courtneys in the time of Henrys VII. and VIII.; and Ethelred, the brother of King Alfred, who was slain fighting with the Danes at the battle of Whintingham, and consequently sainted, and considered a martyr, in the following inscription on his tomb:

"*In hoc loco quiescit corpus S. Ethelredi, Regis West Saxonum, Martyris, qui, Anno Dom. DCCCLXXII. xxiii. Aprilis per manus Danorum Paganorum occubuit.*"

That is:

Here rests the body of the Martyr St. Ethelred, king of the West Saxons, who fell by the hands of the Pagan Danes, on the 23d of April, in the year of our Lord 872.

STOURMINSTER signifies a monastery or *minster* upon the *Stour*. This place was left by King Alfred, by his will, to his younger sons. The church is a spacious structure, lately repaired; but it is altogether a poor mean place.

CERNE ABBEY, so called from an abbey built here by Austin, the English Apostle, when he had dashed to pieces the idol of the Pagan Saxons there, called *Heil*, and reformed their superstitious ignorance; and the river Cerne, by which the place, which stands in a valley, is watered.

It was here that Edward, brother of Edmund, the Martyr, lived in a state of solitude, and with great

reputation for sanctity, after having retired from business. A monastery was erected over his relics, which received considerable additions from Canute the Dane and his successors. It remained in a very flourishing state till the general dissolution of such establishments, when its annual revenues were valued at £515. 17*s*. 10*d*.

Milton Abbey (of Milton, *q. d.* Middle-town, and Abbey) is an ancient town, chiefly noted for its abbey, now in ruins, built and founded by King Athelstan, by way of atonement for having bereft his brother Edwin of his life and crown.

Shaftsbury was called by the Saxons Sceaftes-byrig, of *burg* a town, and the church spire called by them *Schcaft*. For this we have Camden's authority, while others consider *shaft* to signify an arrow. Shaftsbury is a very ancient town, having been of great repute under the West Saxons; but rebuilt, according to William of Malmesbury, by Alfred the Great, after it was destroyed by the Danes. That it was a place of great consideration before the Norman conquest, may be inferred from Domesday-Book, 1067, which informs us that it then contained three mints for coining, and 104 dwelling-houses.

A monastery was built here, and endowed either by Alfred or one of his immediate successors, for religious women, but not Benedictine nuns, this order not being as yet known in England. In order to increase its sanctity, and attract numbers of pilgrims with their

offerings thither, it was pretended that the body of King Edward, commonly called the Martyr, was stolen from Wareham church, where it had been first interred, and deposited under a shrine in this monastery. This *pious* theft, committed by the clergy of Shaftsbury, had the desired effect; for the place was, in consequence, so much frequented by people from all parts of the kingdom, that they built no less than ten new churches; and the shrine of St. Edward received so many offerings from the pilgrims, that it became immensely rich, and the name of the town was for some time lost in that of the Martyr. There were several other monasteries and priories in Shaftsbury; but so great was the reputation of St. Edward's shrine, that they were not only totally eclipsed, but even sunk into decay before the general dissolution of such establishments.

Shaftsbury has sent members to Parliament ever since the original summons in the reign of Edward I.

THE COUNTY OF SOMERSET.

SOMERSETSHIRE, at the time that the Romans invaded Britain, was inhabited by the *Cangi*, a colony of the *Belgæ*, who landing here from the Continent, drove the ancient inhabitants into the more interior parts of the island. These Belgians, although accused of inviting the Romans over to Britain, no sooner found that their intention was to subdue the island, than they

appear to have joined with the inhabitants in resisting their lawless attempts upon their liberties.

This county in all probability takes its name from *Somerton*, formerly the shire town, but long since obscured by Bath, Bristol, Wells, and other places of far greater importance. In Stow's Annals we are informed that Asser, a very ancient author, "calls it every where the county of *Somertun*," and Camden is also decidedly of this opinion. Some, however, have derived the word Somersetshire from *summer*, as the ancient British or the modern Welch name of it imports, "because the largest share of that season is enjoyed in this county above any other in England;" but this derivation appears to have little foundation, for though it is certainly a beautiful summer county, yet, as observed by Camden and others, it might with equal propriety be called a winter county; for the latter season is as severe and unpleasant as the former is mild and delightful.

Bristol is said to have been founded by Brennus, the son of Malmutius, first king of the Britons, who lived 380 years before the Christian æra. Berinus, another son of Malmutius, reigned jointly with his brother, after their father's death, as kings of Breteign, and peaceably governed the kingdom for the space of five years, during which Brennus built the city of Bristol.—*Shircliff's Bristol.*

Of the two brothers above-mentioned there are undoubtedly statues on the south side of the tower

of St. John's church—one on the right, and the other on the left hand of the gateway. When or by whom set up is uncertain; but they are indisputably of remote antiquity.

The city of Bristol was originally called by the Britons *Caer Oder Nante Badon*, i. e. the city of Odera in Badon valley. But Leland is of opinion that it should be read *Nante Avon*, from the contiguity of that river, rather than Badon, *Nante* signifying properly a place in which a river flows.

During the Roman times it was called *Venta Bulgarum*; and afterwards that name was changed to *Caer Brito*, the city *Brito*. As Cæsar records that the Britons had not any buildings of stone or brick, and as *Caer Brito* was walled round, and a place of some consideration in the fifth century, when the Romans left Britain, it appears that they must have taught and assisted them to plan their city, and fortify it with a wall of stone. The Romans generally laid out their towns in four streets, directing to the four cardinal points, which was and is still the plan of the internal and most ancient part of Bristol, as well as of Chester, and other places of Roman foundation.

After the Saxon conquest, *Caer Brito*, as well as most other original names of places, became Saxonized, and variously modified, according to the fancy or different orthography of the chronologers of the earlier ages; but was generally called *Brightstowe*, which signifies a place of fame or beauty, and from which its

present name Bristol is derived. Thus we are told by Leland, that about the year 900, Aylward (surnamed *Snean*, i. e. snow, from his fair complexion), a Saxon nobleman of rank and fortune, was "Lord of Brightston, and founder of the monastery of Cranbourne."

And to shew how the name has by degrees been corrupted to that which it at present holds, we find the following entry in Domesday-Book, which, as is generally known, was finished in 1086:—"Bristow, with Barton, an adjoining farm, paid to the king 110 marks of silver."

BATH.—This ancient city, which takes its name from its waters or baths, is called by Ptolemy Ὑδατα θέρμα, hot waters; and by Antoninus *Aquæ solis*, or waters of the sun; by the Britons, *Yr ennaint Fargmin*, the warm bath, as also Caer Badon, the city of Bath; by the Saxons Baþancerter, hat Baþan; and from its being the resort of sick persons, *Ac-mannes-ceaster*, or, as afterwards written, *Acmanchester*, or the City of Valetudinarians. Stephanus, in his treatise "De Urbibus," calls it *Badiza*, as we at this day Bath; and, in Latin, *Bathonia*.

By the monkish writers we are assured that Bath was a great and flourishing city before the Roman invasion. That it was a place of consequence in very early ages cannot be doubted, as King Edgar was crowned here; but the antiquity of the city, and the baths themselves, are not to be referred to any more remote period than the arrival of the Romans, A.D.

44. This people had a military station at Bath, and soon discovered the healing virtues of its waters; but, in the subsequent wars between the Saxons and Britons, the place was long neglected.

The great Arthur fought many battles near this place; but the West Saxons proving at last victorious, it made part of their kingdom, and here they built several churches and monasteries, which were afterwards utterly destroyed by the Danes, and not rebuilt till the beginning of the eleventh century, when Alphage, Archbishop of Canterbury, who was a native of Somersetshire, erected a small church, and from that time till the reign of William Rufus, the place began to flourish; but, towards the latter end of that prince's reign, many of the west-country people took up arms, having been greatly distressed by the forest laws, and, in their route, burnt and destroyed Bath. It was rebuilt, and, in 1137, the foundation of the present cathedral was laid by Dr. Oliver King, then bishop of this see, as appears by a stone at the west end of the cathedral, on which is the following inscription, but of a much more modern date:—

"The trees goeing to cheese a king,
Said, Be to us thou, Oliver, king."

The cathedral, though small, is an elegant gothic structure, the east window being finely painted, and the roof curiously carved. The Romans had a temple on this spot dedicated to Minerva, as is evident from

the inscriptions on two stones dug up near the place, and affixed to the eastern wall of the church.

Wells is said by some to have derived its name from the river called *Welwe*, but by others, with greater probability, "from the wells which spring up in all parts of it." Camden decides upon the latter derivation, and adds, in a note, "Verily, near the church there is a spring called St. Andrew's Well—the fairest, deepest, and most plentiful that I have seen."

Ina, the great legislator, and King of the West Saxons, built a church here about the beginning of the eighth century, to the honour of St. Andrew, hence called St. Andrew's church, and endowed it with large possessions; so that before, and some time after the Norman conquest, the see of Wells was reckoned one of the best ecclesiastical preferments in England. After the conquest, one John de Vilbula, whom William of Malmsbury calls a French empiric (*usu, non literis, medicus probatus*), was advanced to this see, and created a great disturbance by transferring the episcopal seat to Bath. This act of the bishop not only occasioned very hot disputes, but also frequent appeals to Rome concerning the legality of elections, which remained unsettled till 1133, in the reign of Henry I.; when it was agreed that the bishop should be chosen by the joint consent of both chapters, and enthroned in both churches, with this provision—that Bath should have the precedency when named in any record or

public act; from which arrangement the same person has been since styled Bishop of Bath and Wells.

The cathedral, erected in 1239, by Bishop Jocelyn de Wells, is a fine structure; containing nine chapels, dedicated to the Virgin, and highly admired for its gothic windows, its statues, and monuments. The chief curiosity is Peter Lightfoot's clock, standing in an old chapel in the north transept, brought hither from Glastonbury, a most singular piece of mechanism for the age in which it was invented. The Bishop's palace is also a noble old structure, and the deanery a handsome edifice.

KEYNSHAM.—For the derivation of the name of this town we can find no authority; but it appears that, in its neighbourhood, there was anciently a quarry famous for crooked stones in the shape of serpents, and believed by the ignorant to have been formerly alive, but changed by one Keina, a British saint, who lived in the place. We have little doubt, therefore, that the place received its name from that of the saint; *quasi, Keina's-ham*, or, the town of Keina.

At Keynsham, the river Avon is remarkable for vast quantities of small red fish called elvers, which in the spring season swim in millions on the surface of the water. The people take them in small nets, and having skinned them, make them into small cakes, which they sell to the people of Bristol, Bath, and other neighbouring towns.

Keynsham has bridges over the Avon and Chew. It

was formerly a place of importance, but has now dwindled into insignificance. William of Gloucester, son of the Great Earl Robert, built and endowed a priory of canons regular in this town, about the year 1171; but, we believe, no remains of it are now left. The large gothic church, and the bridge of fifteen arches over the Avon, are the only objects worthy of notice.

NETHER-STOWEY. *Stow* or *Stowey* is a Saxon appellative, signifying a small town or village, and the prefix *Nether* distinguishes the place from Over-Stowey in the same county. In a letter from Mr. Lock, inserted in Boyle's "History of the Air," the antiquarian reader will find a curious account of a spring, which, from a hill above the church, is described as running down through this place, and covering every thing it meets in its way with a stony crust.

PETHERTON, or *Pedderton*, was formerly called *Pedredton*, or Pedred's-town, from the river Pedred, now Parret, on which it stands, and over which it has a stone bridge.

TAUNTON. *Tantun*, *Tawnton*, *Thonton*, or, as it is usually written, *Taunton*, derives its name from the river *Thone* or *Tone*, on the banks of which it is pleasantly situate. It was anciently called Tone-town, and is still, as formerly, a place of considerable importance. In the time of the Saxon Heptarchy this was the seat of Ina, who wrote a code of laws for the government of the West Saxons, his subjects, and was

one of the manors given by Queen Emma to the bishops of Winchester.

GLASTONBURY (of Ælæɼenbyɼiȝ, *Sax.*, of *burig* or *burg*, a town; and *glastn*, glass: in the British, *Inis Witrin*; and in the Latin, *Glasconia*, a glassy island—from its being almost encompassed with rivers) is a very ancient town, the houses of which are chiefly built with the materials of its once magnificent abbey, the visitors to the ruins of which venerable structure materially contribute to the support of the place.

SHEPTON MALLET.—For the derivation of the name of this town we can find no authority; but we may reasonably presume that it was called *Shepton* or Sheep-town, from being famous either for the breed or extensive sale of that animal; and *Mallet* must, in all probability, have been added, from the place having formerly been part of the possessions of the Lords Mallet, of Norman extraction, who had a seat in this county. The church at Shepton Mallet is a very large and handsome edifice, and near it is a very curious market-cross.

WELLINGTON—of *well* and *town*, from the mineral springs there; the one sort similar in property to that at Tunbridge, and the other resembling the Harrowgate Spa.

WIVELSCOMB (of Weeble, a weazel; and comb, a valley—*Bailey's Dictionary*) is seated on the river Tone, and is famous for a considerable and flourishing manu-

factory, established for upwards of two centuries, of blanketings, knap-coatings, baize, &c.

Axbridge takes its name from its wooden bridge over the river Ax, erected on stone piers. It is a small but neat town, and sent representatives to the first five parliaments after the original summons, until excused at the request of the inhabitants. The church is a fine structure, in the gothic style of architecture: on the tower are two very ancient statues, which, from the architecture, are considered to have been first set up under the West Saxon kings; but neither history nor tradition has left us any account of them.

Bridgewater is a large and populous town, which by most people has been thought to derive its name from the *bridge* and the *water*, from its being situate on the river Parret, and the bridge built over that river, commenced by William de Brivere, in the time of King John, Lord of Bridgewater, and finished at a great expense by Thomas Trivet, a nobleman of Cornwall. To refute this natural conjecture, however, it appears that, in all ancient charters, the place is called *Burgh-Walteri*; and Camden is of opinion that it took that name from one Walter de Dowey, who was a soldier under William the Conqueror, who bestowed the manor of this town, and many other lands in this county, on the said Walter. In the charter in which the Lord of Bampton resigned the possession of this place to the above-mentioned William de Brivere, who was a parti-

cular favourite of King Richard III., it is also called *Burgh Walteri*, or Walter's Burgh.

Bridgewater was one of the first towns seized by the barons in the reign of Henry III., as a place of great importance at that time. Its charters were renewed and confirmed by Edwards II. and III., and Edward IV. renewed its privileges, settled the limits of the corporation, and changed the name of its chief magistrate from bailiff to mayor. In the reign of Henry VII. Bridgewater was a place of great trade, having many rich merchants resident in it, who had acquired fortunes by dealing with the Spaniards. During the civil wars, this place was first garrisoned by the Parliament's army: but soon after taken by the Royalists, who kept it till the conclusion of the war; during which time many of the neighbouring gentry who adhered to Charles, deposited their money and other effects in the place; so that, when Cromwell took it, he found, besides great store of ammunition, above £100,000 in money.

The church at Bridgewater is a spacious structure, and its spire one of the loftiest in the kingdom.

Bruton, so named from its situation on the river *Brue*, over which it has a stone bridge, is a well-built town, consisting principally of three streets, having a handsome church, and spacious hall over the market-place, where the quarter-sessions for the eastern division of the county are sometimes holden. King Edward VI. built and endowed a freeschool here,

where Latin and Greek are still taught by a master and usher.

Castle Carey is now a small market town of very little consideration, but was formerly a place of some note, having a castle, built before the commencement of the civil wars between the Empress Maud and King Stephen, from which castle the place derived its name; and during those unhappy times, William Lovell, the then lord of the manor, defended it against the royal army. In the reign of Henry VIII., when the noble family De la Poles were attainted, this castle fell to the crown, and was given to Lord Willoughby de Broke; but by that family, who had estates in other parts of England, it was neglected, and soon fell to ruins.

Frome is so called from its situation on the river of the same name, and was anciently written From-Selwood, being the chief town of one of those forests which the first three Norman kings used as chases for hunting. The manor of this town, with its parsonage and tithes, was given by Henry I. to the Abbey of Cirencester; but, whether of alienation or otherwise, it afterwards passed into the possession of the noble family of the Thynnes, earls of Weymouth, who had also the right of presentation to the benefice.

Ilchester is a corruption of the Saxon word *Ivelchester*, which signifies a city upon the Ivel. By some authors, among whom is Camden, it has been considered that this is the place called by Antoninus *Ischa-*

lis, formerly a Roman station of considerable importance; of which there is little doubt. Nennius, the monkish historian, calls it in his catalogue *Pontavelcoit*, for *Pont-ivel-coit*, i. e. a bridge over the Ivel in a wood; and Florence of Worcester, *Givelcester*. At the Norman Conquest it was a place of great strength, having a castle encompassed with a double wall and ditch, the traces of which are still, as we are informed, quite visible. At that time Ilchester contained within its walls 107 burgesses, and six churches, all of which, with their lands and revenues, were bestowed by the Norman upon his chaplain and chancellor, Maurice, afterwards promoted to the see of London. Several Roman coins have been found here. The Fosse-way which runs through the principal street, still retains its name; and the pavement of the original ford across the river may still be seen on the west side of the bridge. The town is a borough by prescription, and returns two members to parliament. In the reign of Edward I. the itinerant justices were ordered to hold assizes here; but they are now holden alternately at Taunton, Wells, and Bridgewater, though the county gaol is still kept here. At present there is but one church in Ilchester, although it had four at the time of the Reformation; and there is still a tradition that there were formerly sixteen churches in the town; but we are inclined to believe that many of them were only chantries. There can be no doubt, however, that the place was once much more considerable than it now is, as great heaps of ruins are still

to be seen scattered up and down, and many stone coffins have been dug up adjoining to where the ancient wall was built. Ilchester gave birth to the celebrated philosopher, Roger Bacon, commonly called Friar Bacon, who, in the unenlightened age in which he lived, was considered as a magician.

Ilminster is so named from its being situate on the river *Ille*, and from its *minster*, or church, which is an elegant gothic structure, almost the only thing remarkable in the place. Here is an excellent charity school, well endowed, and founded by Edward VI. The town is situated at the intersection of two great roads—the one from London to Taunton, the other from Bristol to Exeter—along which the streets are chiefly ranged. The vicinity of this town is remarkably pleasant, being surrounded by beautiful orchards, and the eminences commanding very extensive prospects over great part of the county, as well as parts of Dorsetshire and Devon.

Yeovil is a corruption of *Ivel*, the river upon which it is seated. The public buildings are the market-place and church; the latter a fine gothic structure. This town suffered considerably from a fire in 1449, which consumed 117 houses.

THE COUNTY OF WILTS.

Wiltshire, which, like Somersetshire, appears to have been principally inhabited by the *Belgæ*, though

the learned Mr. Tanner is inclined to assign the north part of it to the *Cangi*, a people mentioned by Tacitus (Annal. lib. 12), was called by the Saxons Wiltsetta, or *Wiltunscyre*, from whence Wiltshire is contracted, and by the Latin historians *Wiltonia*, from its former capital Wilton, now much fallen to decay, which again took its name from the river Willy, between which and the Nadder the town is situate.

Wiltshire is a fertile and very pleasant part of England, and, to use the quaint words of Dr. Fuller, who wrote about two centuries ago, "were an ox left to himself to choose his residence, he would prefer the northern part of this county to any other spot in England; a sheep would choose the southern part, and a man the middle."

The chief commodities of the county are sheep, wool, wood, and stone. There are also considerable woollen manufactures. Of the most memorable military transactions in this county are the battle of Edingdon, south of Devizes, where Alfred defeated the Danes; and that of Roundway Down, in which the Parliament's troops were defeated by those of the King in 1643.

Ambresbury, or Amesbury, is a place of great antiquity, and was in considerable repute under the West Saxon kings. Those who would derive the name of this town from a British word, say, that it was anciently called *Ambres*; but, by the best authorities, the place is said to have derived its name from Ambrosius Aurelianus, the famous British general, at the time

the Romans abandoned this island; after whom it was called Ambresbury, or Ambrose's-town.

When the Saxon general, Hengist, attempted to make a settlement in this island, he was gallantly opposed by the Britons, under the command of Ambrosius; and both armies meeting at this place, a bloody battle ensued, and the prisoners taken by Hengist are said to have been barbarously murdered. On this spot, therefore, in memory of so melancholy an event, Ambrosius erected a monastery. This was changed by Elfrida, in order to atone for the murder of her son-in-law, King Edward, into a nunnery; but in the reign of Henry II. the nuns, who were thirty in number, were expelled on account of their scandalous amours with the priests. After this it was given by the king to the nunnery of Efrault in Normandy; but soon after regained its freedom, as appears from the fact of several ladies of great quality having retired to it during the latter period of their lives, among whom was Eleanor, the queen of Henry II. In the reign of Edward I., Mary, the daughter of that prince, not only secluded herself from the world in this monastery, but also persuaded thirteen noblemen's daughters to follow her example. It continued a place of great repute until the dissolution of such establishments; and we understand that, since the French Revolution, some emigrant nuns have again founded a religious house there.

Bradford is situated on the river Avon, and was called by the Saxons *Bradanford*, from its *broad ford*.

It is noted for being the place where kerseymeres were first made, and is still particularly famous for the best manufacture of superfine cloths in the kingdom. Near this town a most bloody battle was fought between Kenelwachius, king of the West Saxons, and his kinsman, Cuthred; and here was formerly a monastery, which the Danes utterly destroyed, the lands being afterwards bestowed on the abbey of Sherborne.

Chippenham was called by the Saxons Cyppanham, or the market-town, from the considerable trade carried on formerly by the inhabitants. Cyppan, in the Saxon language, signifying to traffic; and cypman, a trader: whence, we presume, our *cheapen* and *chapman*, and certainly the German *coppman*. The editors of an edition of Camden in our possession say, "of the same original is Cheapside in London;" and we may also mention Chipping Norton, Chipping Sudbury, &c. Chippenham is situated on the Lower Avon, and during the times of the Saxon kings those monarchs had a palace here, particularly the great Alfred, in whose time it was one of the finest and strongest cities in the kingdom, the taking of which by the Danes, about the year 880, was the principal cause of the retreat of that great king. Alfred, at his death, left the palace with the manor to his daughter Elfleda, who married Baldwin, Earl of Flanders. Whether it had fallen into decay before the Conquest we are not informed—only that, in Domesday-Book, no mention is made of it: nor did it make any figure in the History

of England until many years after, when, in the reign of Richard II., it became part of the estates of the Hungerfords; but, reverting to the crown, was given by Richard III. to the first Duke of Norfolk, but restored to the heirs of the former proprietors some time in the reign of Henry VIII. Before the reign of Queen Mary this town was considered a borough by prescription; but a charter of corporation was afterwards granted it, by which it is still governed by a bailiff and twelve burgesses. Here is a bridge of sixteen arches over the Avon, and the parish church is a venerable gothic structure, the painted glass of which is extremely fine, having the arms of the Hungerfords on the great front window, from which is to be inferred, either that the church was built at their expense, or that they contributed largely towards it. In the times of Popery there was a chantrey in the church, where mass was said for the repose of the souls of the family of the Hungerfords.

Devizes is called by Florence of Worcester *Divisio*, because it was formerly *divided* among our kings and the bishops of Salisbury. Here was anciently a castle* called *De Vies*, built, according to Camden, "at the vast expense of Roger, Bishop of Sarum, to excel all the castles in England." This place is said to be the *Divisæ* of Neubregensis, and was called by Westminster *Visæ*, and by Walter Hemingford *Wysæ*. It is

* Others contend that this castle was built by the Romans, but rendered impregnable by Roger, Bishop of Salisbury.

built in a rural situation, and bears great marks of antiquity. It is said to have been enclosed by the Romans with a vallum and ditch, and there is little doubt that it must have been well known to them, as many of their coins, &c. have been, at different times, dug up here. In 1714 a gardener dug up a Roman brick perfectly sound, which was esteemed a great curiosity; and a few days after, the same person dug up a Roman urn filled with coins, brass images, &c., of which he made a public exhibition.

"When Stephen de Blois broke the oath he had sworn to Henry I. that he would support the title of the Empress Matilda, he obtained the crown of England by the intrigues of his brother Henry, Bishop of Winchester, and Roger, Bishop of Salisbury; and in consequence of such important services, he gave the castle and lordship of the Devizes to the latter. But upon the Bishop of Winchester's deserting the interests of his brother, the Bishop of Salisbury, with his nephew, the Bishop of Ely, followed his example, which enraged the haughty king so much, that he determined if possible to seize them both; but the Bishop of Salisbury sent his nephew to take possession of the castle of the Devizes, where he had hoarded up an immense treasure: soon after which he himself, with his son, then only a youth, were taken prisoners by the king, who, with them in his retinue, marched to besiege the Bishop of Ely; but he made a most vigorous defence;

and Stephen, being afraid that he should be obliged to raise the siege, and being likewise in great want of money to pay his foreign mercenaries, determined to force the bishop to surrender, by erecting a gallows in sight of the castle, and sending a messenger to inform the warlike prelate, that unless the castle was instantly delivered into his hands, he would hang the youth, his uncle's son, on the gibbet. Ely still refusing to comply, the youth was actually led to the gallows with a halter round his neck—an affecting sight for the Bishop of Salisbury; who earnestly entreated his nephew to surrender, swearing that he would neither eat nor drink till he complied with the king's demand. This procured a respite for the innocent youth; but Ely continuing to persist in his obstinacy for three days, his uncle, who had fasted during the whole of that time, was seized with a quartan ague, which put an end to his life."

When the Bishop of Ely heard that his uncle was dead, it appears that he delivered up the castle, and the king found therein forty thousand marks of silver—a prodigious sum, when we consider the scarcity and value of money in those days. This castle was ever after considered a place of great strength, and the government of it bestowed on some of the principal nobility. In the civil wars between Charles I. and his Parliament, it was besieged several times; but the Parliament army having taken the place, they demolished

the walls and other fortifications; after which it was utterly neglected, and scarcely a vestige of it is at present to be seen.

Downton, or Low-town, takes its name from its being situate in a vale, on the east side of the Avon. This is an ancient borough by prescription, and the privilege of sending representatives to parliament was first granted by the 23d of Edward I., and vested in the inhabitants paying scot and lot. Here are a good church and workhouse.

Highworth.—This place also takes its name from its situation; the town being seated on the top of a hill near White Horse Vale. *Worth*, as a termination to the names of places, signifies a way, street, field, &c.; as in Wandsworth, Thistleworth, and many others.

Mere is said by Dr. Holland to have derived its name from the Saxon Meape, a boundary or land-mark, from its being near the borders of Wilts, Somerset, and Dorsetshire. There appears to be nothing in this little market-town worthy the notice either of the antiquary or the traveller.

Trowbridge, formerly *Trubridge*, was called by the Saxons Tpupabpuȝ, that is, a firm or true bridge. But "for what reason it had this name," says Camden, "does not at all appear." Dr. Holland thinks it more probable that the right name is *Trolbridge*; for, besides the natural melting of *l* into *u*, there is a tything in the liberty and parish called *Trol*, and a large common near it of the same name. Also, in a

manuscript history of Britain, the place is written Trolbridge.

Whether Mr. Camden's derivation be right or not, there is now, at all events, a good stone bridge over the river Were, which may be called either a *true* or *firm* bridge. This place was formerly famous for a castle belonging to the dukes of Lancaster, some of the ruins of which were to be seen in Mr. Camden's time; and, we believe, a court for the Duchy of Lancaster, to which, if we mistake not, this manor belongs, is still annually holden here. The church is a spacious fabric, having a lofty tower.

WARMINSTER, or WERMINSTER, is generally supposed to occupy the site of the Roman station *Verlucio*—of the first syllable of which, and the Saxon *minster*, a church or monastery, it is considered to be compounded. This derivation has, we are aware, been disputed upon the ground that "the name is evidently Saxon, &c.;" but we can see no reason to doubt, on that account, that it might not be compounded, and more especially as no attempt is made, on the part of those who deny it, to afford us a better derivation. Warminster is a place of great antiquity, and may boast of a large and very ancient church, the town-hall, and a sessions-house, in which the petty sessions for the division are holden. Its manor, with many others in this part of Wiltshire, belonged formerly to the Hungerfords; but, in the reign of Edward IV., went by marriage to Lord Hastings, who suffered death in

the reign of Richard III., when that prince gave all his estates to his great favourite, the Duke of Norfolk.

WESTBURY was called by the Saxons Westanbyrig, or Westborough; "and it was natural enough for them" says Camden, "to give this name to a town which they found to be the most considerable in those western parts." This name appears to have been more particularly given from the place being situate on the western extremity of Salisbury Plain. The privilege of returning two members to Parliament was conferred on this town by the 27th of Henry VI., and the right of election vested in every tenant of any burgage tenement in fee for life, or ninety-nine years determinable upon lives, or by copy of court-roll, paying a burgage rent of four-pence or two-pence yearly, being resident in the borough and not receiving alms. In the reign of Henry IV., it received a charter of incorporation, to be governed by a mayor, recorder, twelve aldermen, and other proper officers. The church is an ancient and spacious gothic structure, having a fine peal of very large bells. Many Roman coins have been found near the town; and at Bratton, a hamlet of this parish, are still, we believe, to be seen the remains of a Danish encampment, where the Danes were defeated by the English after a siege of fourteen days.

WILTON which gives name to the county, is of itself so called from the river Willey, at the confluence of which and the Nadder it is situate; and the Saxon "ton,"

a town. This was originally the county town, and, in the time of the West Saxon kings, Wilton was the seat of a bishop, and, as Leland tells us, had twelve churches, though it has now only one. The place has much fallen to decay, though it is still noted for its manufacture of carpets, woollen stuffs and fancy articles; but was formerly very famous for its numerous religious foundations, which were chiefly destroyed when the Benedictines came first into England, about the middle of the tenth century. During the civil wars, in the reign of King Stephen, the inhabitants of Wilton joined with those of old Sarum in espousing the cause of the empress, which induced the king to place a garrison here, who, being mostly Flemish mercenaries, treated the inhabitants with great cruelty; but Robert, earl of Gloucester, who commanded for the empress his sister, having taken the place by assault, dispersed the garrison, and burnt the town! Its last charter of incorporation was granted by Henry VIII.

This place justly boasts of Wilton House—a villa of the Earl of Pembroke, so elegant and magnificent for its building and furniture, that more than would form a volume has been already written in its celebration. This seat was begun on the ruins of a sequestered abbey, towards the latter end of the reign of Henry VIII., but not finished until many years after. The noble proprietors spared neither labour nor expense to make it one of the most magnificent seats in the kingdom, and the buildings were principally designed under

Holbeins and Inigo Jones, on a plan worthy of ancient Rome. Here are the family portraits by Vandyke, with other valuable pictures, antique busts, &c.; among which is the whole collection of the cardinals Richelieu and Mazarine, and the greatest part of that of the Earl of Arundel. It was here that Sir Philip Sydney wrote his Arcadia.

Wotton Basset, or Wood Town Basset, so named from the great quantity of wood hereabouts, and the family of the Bassets to whom the place formerly belonged, consists principally of two streets, formed by the roads to Cricklade and Swindon, and has in general a very mean appearance, most of the houses being covered with thatch. The privilege of returning two members of Parliament was conferred by the 25th of Henry VI., and the right of election vested in the principal inhabitants.

Malmsbury is said, by the Monkish writers, to have been a place of great note under the Britons; but, it appears more probable that it was little known before the arrival of the Saxons, who built a castle here, and called the place *Ingelborn*, which name it retained for many years after, until one Maildulphus, a Hebridean Scot, first lived as a hermit, and afterwards built a monastery here, and obtained so great a reputation for learning and sanctity, that the place was from him called *Maildulphbury*; and, by Bede, Maildulfi urbs—Maildulf's city; which, in process of time, was contracted to Malmsbury. This place was much cele-

brated in the times of popery for its rich abbey, the abbot of which sat in Parliament. It is a well-built populous town, and was incorporated early under the West Saxon kings; but the charter by which it is governed was granted by William III.

William Somerset, well known as an historian under the title of William of Malmsbury, was born here, and wrote the purest Latin of any person of the age in which he lived. This place also gave birth to Oliver of Malmsbury, the mathematician and mechanist, and Thomas Hobbs, the philosopher.

Malmsbury is called, in some ancient manuscripts *Adhelmsbury*, from one Adhelm, the scholar of Maildulphus, and favourite of Athelstan, whose memory is still kept up in a meadow near this town called Adhelm's mead. This Adhelm is said to have been the first who taught Latin to the Anglo-Saxons—thus fulfilling what he promised himself in the following distich:

> "*Primus ego in patriam mecum, modo vita supersit,*
> *Aonio rediens deducam vertice musas.*"
>
> "I to my country first, if Fates permit,
> Will bring the muses from their native seat."

SALISBURY arose out of the ruins of old Sarum, which latter is supposed by Leland to have been a British fort before the arrival of Julius Cæsar, as it was a Roman station afterwards, and called in the Itinerary, Sorbiodunum.

[illegible] town, [illegible] was no [illegible] Pope,

chaplain to Seth Ward, Bishop of Salisbury, in the reign of Charles II., will not only confirm this derivation, but much amuse our readers, from the just, though quaint and humorous style, in which the dissensions between the soldiers and monks, respecting the amours of the latter with the nuns of Wilton, are described and ridiculed :—

" Oh! Salibury people, give ear to my song,
And attention to my new ditty;
For it is in praise of your river Avon,
Of your bishop, your church, and your city.

" And your mayor and aldermen all of a row,
Who govern that watered mead,
First listen awhile on your tiptoe;
Then carry this home and read.

" *Old Sarum was built on a dry barren hill*
A great many years ago;
'Twas a Roman town, of strength an renown,
As its stately ruins show.

" Therein was a castle for *men of arms,*
And a cloister for *men of the gown:*
There were friars and monks, and liars and punks,
Tho' not any whose names have come down.

" The soldiers and churchmen did not long agree;
For the surly men with the hilt on,
Made sport at the gate, with *the priests that came late,*
From shriving the nuns of Wilton."

Salisbury is particularly famous for its cathedral, the most regular and elegant gothic structure in the king-

dom, crowned by a spire, and built in the form of a lantern, 410 feet high.

The following old rhymes, which we believe are founded on fact, are descriptive of some of the peculiarities of the building.

> " As many days as in one year there be,
> So many windows in one church we see;
> As many marble pillars there appear
> As there are hours throughout the fleeting year;
> As many gates as moons one year does view:
> *Strange tale to tell, yet not more strange than true!*"

The foundation of this stately edifice was laid by Kandulph, the Pope's legate, who placed one stone for the sovereign pontiff, a second for King Henry III., a third for William Longspee, Earl of Salisbury, a fourth for the countess his wife, and a fifth for the bishop. Although large contributions were raised from every part of the kingdom, yet were they not sufficient to defray the expense, which induced the bishop to publish an order to the priests of his diocese to remind all dying persons of his pious intention, which answered the desired end so effectually, that the whole was finished in the space of thirty-nine years, and consecrated on the 30th November 1258, in the presence of King Henry III. and his nobility. There are several fine monuments in the church, particularly those of the Seymours, dukes of Somerset.

The rise of Salisbury was owing originally to this cathedral, and so, after it was finished, did the buildings

increase, that it was erected into a corporation before the death of Henry III. Matthew of Westminster, in the beginning of Edward III.'s reign, says that it was then "a county in itself, distinct from Wiltshire."

We must not quit this place without some notice of Salisbury Plain, or the Wiltshire Downs, one of the most agreeable spots in Britain, and not only useful for the numbers of sheep which are fed there, but in many parts well cultivated, and producing fine crops of corn. In this place are traces of many Roman and British camps, sepulchres, and other antiquities, but none equal to the famous Druidical monument of Stonehenge, which stands on the summit of a hill which rises with a gentle ascent. This stupendous piece of antiquity consisted, in its original form, of two circles enclosing an oval. Seventeen vast stones are now standing, which, with seven others lying on the ground, constituted the outward range. Of the inner circle eleven stones are standing, and eight fallen; and between them was a walk of 300 feet in circumference. The oval space within is supposed to have been the Adytum or *Sanctum Sanctorum* of the Druids, where it is said the priests offered up their sacrifice on the altar at the upper end. This altar is composed of a kind of blue coarse marble, twenty inches thick, four feet broad, and sixteen feet long. Most of the stones composing this wonderful ruin, the entire number of which is 140, are of amazing bulk, and are supposed to have been brought from the Grey Wethers upon

Marlborough Downs; but the means by which they were removed excites universal astonishment, as no mechanical powers now known are sufficient to raise those which lie across to their former extraordinary situation. One stone at the upper end, which has fallen down and broken in half, measures, according to Dr. Hales, twenty-five feet long, seven broad, and at a medium seven and a half thick.

It has long been a dispute among the learned, by whom, and for what purpose, these enormous stones were collected and arranged. The first account of this structure we meet with is in Geoffrey of Monmouth, who, in the reign of King Stephen, wrote the History of the Britons in Latin. He tells us, it was erected by the counsel of Merlin, the British enchanter, by the command of Aurelius Ambrosius, the last British king, in memory of 460 Britons, who were murdered by Hengist the Saxon. The next account is that of Polidore Virgil, who says that the Britons erected this as a sepulchral monument of Boadicea, the famous British queen. Inigo Jones is of opinion that it was a Roman temple, from a stone, sixteen feet long, and four broad, placed in an exact position to the eastward, altar fashion. Mr. Charlton attributed it to the Danes, who were two years masters of Wiltshire; a tin tablet, on which were some unknown characters, supposed to be Punic, was dug up near it in the reign of Henry VIII., but is lost; probably that might have given some information respecting its founders. Its

common name, Stonehenge, is Saxon, and signifies a "stone gallows," to which those stones, having transverse imposts, bear some resemblance. It is also called in Welsh *choir gour*, or the "giant's dance." Mr. Gross thinks that Dr. Stukely has completely proved this structure to have been the metropolitan temple, in which the Druids officiated.

The following poem, which obtained the prize of Sir Roger Newdigate for 1823, is well worthy of insertion here :—

STONEHENGE.

Wrapt in the veil of Time's unbroken gloom,
Obscure as death, and silent as the tomb,
Where cold oblivion holds her dusky reign,
Frowns the dark pile on Sarum's lonely plain.
Yet think not here with classic eye to trace
Corinthian beauty, or Ionian grace;
No pillared lines with sculptured foliage crowned,
No fluted remnants deck the hallowed ground;
Firm, as implanted by some Titan's might,
Each rugged stone uprears its giant height,
Whence the poised fragment tottering seems to throw
A trembling shadow on the plain below.
Here oft, when evening sheds its twilight ray,
And gilds with fainter beam departing day,
With breathless gaze, and cheek with terror pale,
The lingering shepherd startles at the tale,
How, at deep midnight, by the moon's chill glance,
Unearthly forms prolong the viewless dance;
While on each whisp'ring breeze that murmurs by,
His busied fancy hears the hollow sigh.

Rise from thy haunt, dread genius of the clime!
Rise, magic spirit of forgotten time!
'Tis thine to burst the mantling clouds of age,
And fling new radiance on Tradition's page;
See, at thy call, from Fable's varied store,
In shadowy train the mingled visions pour;
Here the wild Briton, 'mid his wilder reign,
Spurns the proud yoke, and scorns th' oppressor's chain!
Here wizard Merlin, where the mighty fell,*
Waves the dark wand, and chants the thrilling spell.
Hark! 'tis the bardic lyre, whose harrowing strain
Wakes the rude echoes of the slumbering plain;
Lo! 'tis the Druid pomp, whose lengthening line
In lowliest homage bends before the shrine.
He comes—the priest—amid the sullen blaze
His snow-white robe in spectral lustre plays;
Dim gleam the torches through the circling night,
Dark curl the vapours round the altar's light;
O'er the black scene of death each conscious star,
In lurid glory, rolls its silent car.
'Tis gone! e'en now the mystic horrors fade
From Sarum's loneliness, and Mona's glade;
Hushed is each note of Taliesin's † lyre,
Sheath'd the fell blade, and quenched the fatal fire.
On wings of light Hope's angel form appears,
Smiles on the past, and points to happier years—
Points, with uplifted hand, and raptured eye,
To yon pure dawn that floods the opening sky;
And views, at length, the Sun of Judah pour
One cloudless noon o'er Albion's rescued shore.

* On this spot it is said that the British nobles were slaughtered by Hengist.

† Taliesin, president of the bards, flourished in the sixth century.

MARLBOROUGH, a place of great antiquity, is supposed to have been the Roman station *Cunetio*, mentioned by Antoninus, and was called by the Saxons Mærle-burg, from the *marle* or chalk in the neighbourhood, used by them, as by ourselves, in the improvement of the soil. Camden is rather doubtful of this, but continues: "this is certain, that it lies at the foot of a hill of white stones, which our forefathers called *marle*, before they had borrowed the word chalk from the latin *calx*." Others have considered Marlborough to be a contraction of Merlin's-borough; whence Alexander Neckam:—

"Great Merlin's cave
The name to Marlborough in Saxon gave,"

But this derivation has been ridiculed by the best authorities. We are told by some writers that the Saxons built a castle here on the site of the Roman garrison; but Marlborough is mentioned by scarcely any author, except Antoninus, till the reign of Richard I., when that prince was taken prisoner on his return from his expedition to the holy land.

In the latter end of the reign of Henry III. a great council of the nation met at this place, and passed a body of laws—hence called the Marlborough Statutes—pretended to be for preventing tumults, but in reality to prevent too many of the barons assembling at one place. It is an ancient borough by prescription, and returns two members to Parliament by the 23d of Edward I.

On the Downs, in the neighbourhood of Marlborough, there are many British sepulchres called barrows, but some of them are supposed to be Danish; and here are also the Grey Wethers, which we have spoken of in our brief account of Stonehenge—a vast heap of stones, which appear at a distance like sheep lying down to rest. Some think that this pile of stones, like Stonehenge, is also the remains of an ancient Druidical temple.

THE COUNTY OF BERKS.

BERKSHIRE, as we are told by Asser, was called by the Latin writers *Bercheria*, and by the English Saxons Beorcscýne, from the wood *berroc* or *box*, which grew in great plenty all over the county. This is stoutly denied by Dr. Holland in his "Additions to Camden," who affirms that, "from the most ancient annals of the Saxons, the old name was Beanpucrcine, and afterwards Banpucrcine, from which the present name is easily melted." But here the learned doctor stops, and, though he denies the definition of others, attempts not to find any substitute himself. This county was anciently inhabited by the Attrebatii, a people who are supposed to have come over from amongst the Attrebates in Gaul; as we are told by Cæsar, that the foreigners which came out of Gallia Belgica inhabited the sea-coasts of Britain, and still retained their ancient names.

READING, the county town, derives its name from the British word *Redin*, which signifies fern, of which great abundance formerly grew in this place and its vicinity. This place has claims to high antiquity, and was of great repute under the West Saxon kings, as appears from the testimony of William of Malmsbury; who tells us, that its castle being seized by the Danes, about the end of the ninth century, those barbarians fortified themselves in it, after they had been defeated in the battle of Ashdown by Ethelwulph, Earl of Berkshire. When the Danes abandoned the place, they left several of their people in it; who were murdered by the Saxons, and the town burnt to the ground. From the effects of this calamity it soon recovered; and, in the reign of King Stephen, held out against the empress, which induced her son, Henry II., to demolish the castle, of which no traces are now left. Reading makes a conspicuous figure in the ecclesiastical history of England, on account of its famous abbey, now long since gone to decay, being one of those whose prelate sat as a lord in Parliament. Elfrida erected a monastery in this place for nuns; but Henry I. pulled it down, and in its stead built this abbey, one of the most magnificent in England, bestowing upon it many manors, and ample privileges. It was begun in 1121, and finished, in about four years after, for the residence of an abbot and 200 Benedictine monks, and the refreshment of travellers. This building appears to have occupied a circumference of nearly half a mile, but

scarcely any remains are now left of it. At the dissolution, its possessions were hardly inferior to any in England; and Henry I. was so enamoured of it, that he continued to heap favours on it until the time of his death; when he left orders for his body to be interred in the chancel, which was done accordingly: whence the following lines, translated from a Latin poet:

"Thence little Chawsey near, and hastens on
To Reading, famed for cloth, a handsome town;" &c.

* * * * * *

"But where, poor banished virtue, art thou gone?
Here Henry lies, without a single stone;
Equalled, alas! with common dead too soon."

The abbey of Reading continued to flourish till the reign of Henry VIII., when Hugh Farrington, the thirty-first and last abbot, refusing to deliver an account of the revenues and treasures, was, together with two of his monks, found guilty of high treason, and hanged, drawn, and quartered within sight of the place. The greater part of this stately edifice remained till the civil wars in the sixteenth century, when the Parliament army pulled down the upper part of the walls, considering it as a relic of popish idolatry.

With respect to the present state of Reading, it is the most considerable town in the county, returns two members to Parliament, is divided into three parishes, has as many good churches; the streets are large, and the houses extremely handsome.

Maidenhead is so called, according to Leland,

from a head kept here of one of the 11,000 virgins who accompanied St. Ursula to Germany, where they all suffered martyrdom. This is repeated by Camden; and that such a pretended relic might have been recommended by the priests as an object of worship, is far from improbable; but the story of the 11,000 virgins is a notorious falsehood, according to the testimony of the learned Jesuit Sirmondus, who, in examining some ancient manuscripts, discovered that the legend had taken its rise from the ignorance of the monks, who, reading "Ursula et *Undecimella*," construed those two proper names into "Ursula and *eleven thousand* of her followers."

By the charter of its incorporation in the reign of Edward III., this place was called Maidenhithe. Its privileges were again confirmed, and many new ones added in the reign of Henry VI. A new charter was also granted by Queen Elizabeth in the beginning of her reign; but all these being delivered up when the Court of King's Bench granted the writs of *quo warranto* in the reign of Charles II., another new charter, the last, was granted by James II., by which the government is vested in a mayor, high steward, ten aldermen, &c.

Maidenhead was a place of very little consideration in former times; but, on account of its situation on the high western road, is now a populous thoroughfare; can boast of several excellent inns for the accommodation of travellers, and has an elegant stone bridge

over the Thames, on the banks of which the town is delightfully situate.

At a village called Bisham, about two miles from Maidenhead, was a preceptory for knights-templars formerly, founded by the famous Robert de Ferrars, in the reign of King Stephen; but those ecclesiastical soldiers having sold its lands to the Earl of Salisbury, William Montacute erected a priory for Augustine monks in its room, which remained till the general dissolution, when its revenues were valued at £285 per annum.

WALLINGFORD is a place of great antiquity, and is supposed to have been the chief city of the Attrebatii. It is called by Antoninus, Gallena Attrebutum; and Mr. Camden is of opinion that it was called in the British *Guall-hen*, that is, the old fort; "which name being still kept, and *ford*, from a shallow place in the river, added to it, the Saxons called it Guallengaford and Wallengford, as we now-a-days, by contraction, Wallingford." The place was anciently surrounded by a wall a mile and a half in circumference; and a plausible conjecture, we think, might be hazarded whether *wall* and *ford* be not the true derivation of its name; but we must defer to Mr. Camden and many other high authorities.

On the arrival of the Saxons, Wallingford was made one of their principal forts, and continued in considerable repute until destroyed by the Danes in 1006. Soon after this it must have recovered, according to

Ingulphus, who tells us that, in the reign of Edward the Confessor, it was a borough by prescription, and contained 276 houses. At the Norman invasion, William the Conqueror here received the homage of Stigand, Archbishop of Canterbury, and other prelates and barons. When Henry of Anjou, afterwards Henry II. of England, arrived from Normandy, finding Wallingford a place of great importance, he laid close siege to the town; but Stephen having marched with a large army to its relief, Henry was obliged either to raise the siege, or engage with the royal army. This was prevented, however, as is well known, by the interposition of the gallant Earl of Arundel; and a congress was holden, the result of which was, that Stephen should possess the crown for life, and that, after his death, it should descend to Henry. In the succeeding reign it became the property of the crown, and was given by Richard I. to his brother John.

In the times of the Danes and Saxons Wallingford had a strong castle, now demolished—once besieged by the regal armies in vain. Many Roman coins have been found in the neighbourhood, and without doubt this place was once a Roman settlement.

The town is large and populous, and returns two members to Parliament by the 23d of Edward I. A spire of a very singular form, with which St. Peter's church is ornamented, was built about fifty years since at the sole expense of Sir William Blackstone.

WANTAGE—so called from ranta, *Sax.*, less, from

its inconsiderable size—is a pretty little market-town, situate on the Acke, and celebrated in history for being the birth-place of King Alfred. In the times of the Saxons it was one of the country seats or villas of the English monarchs; and, after the Conquest, it was made a borough through the interest of Fulk Fitswarren, who obtained a grant of the manor from Roger Bigod, Earl Marshal of England.

NEWBURY signifies a *new town;* but, notwithstanding its name, is a place of considerable antiquity, as appears from Domesday-Book, when it was given to Ernulph de Hesdin, in whose family it remained till the reign of Stephen. In the reign of Henry III. the number of its inhabitants began to increase; and before Henry VIIIth's time, it was one of the most flourishing towns in the clothing trade in England; and one John Smalwood, of Winchcoomb, commonly called Jack of Newbury, was so remarkable for his knowledge of that useful art, and such a patriot to boot, that he had constantly an hundred looms in his shop; and when the Earl of Surry marched against James IV. of Scotland, this eminent tradesman attended in his retinue with one hundred of his servants, all clothed and armed at his own expense. The success which attended the English army on that occasion is universally known; and we are assured that the famous Jack of Newbury, at the head of his little band, behaved with the most distinguished bravery. The house in which he lived remained until about a century and a half since, when it was divided into small tenements for letting.

Newbury will be long celebrated in English annals for the two battles fought near it in the civil wars during the reign of Charles, in both of which the unfortunate monarch commanded in person.

This place is said to have been built on the site of the Roman town Spinæ. It sent two members to Parliament in Edward I.'s reign, and, in that of Edward III. was represented by three persons, in a council holden at Westminster on the subject of trade. Newbury has one of the largest markets in the kingdom.

Windsor (*Wimble-rhopan, Sax.*) takes its name from its winding shores, being situate at the side of a hill near the Thames. Although the name of this place is evidently Saxon, yet it did not make any remarkable figure in history before the time of William the Conqueror; when that prince revoked a grant of Edward the Confessor, who had given it to his new abbey of St. Peter's, Westminster, and, in exchange for it, gave some lands in Essex, and built a castle here, with several lodgings, for the accommodation of himself and suite in his favourite diversion of hunting. His son Henry I. added several new buildings, and fortified the castle; and when Richard I. went to the Holy Land, the Bishop of Ely made this castle, then a place of vast strength, his residence, and thence exercised great tyranny over the adjoining counties. Edward I., during several of his expeditions, left his family in Windsor Castle; and here his first consort, Queen Eleanor, was delivered of four of her children. Edward

had often resided here; and his son and successor, Edward III., was called, from the place of his birth, Edward of Windsor, and to him is greatly owing its present grandeur. The royal castle, the most delightful and magnificent of all our palaces, was, under his direction, finished according to the gothic taste of those days, upon the design of the famous William of Wyckham. During the wars between the families of York and Lancaster, this noble palace was much neglected; but Edward IV., during the latter part of his reign, made several additions, which were enlarged by Henrys VII. and VIII. and Queen Elizabeth. The castle suffered considerably during the civil wars; but, soon after the restoration, Charles II. caused it to be repaired, and restored it to its ancient splendour. This prince was so attached to the place that he made it his summer residence.

ABINGDON—anciently called *Shcovesham*, and afterwards by the Anglo-Saxons, Abanbune—signifies an abbey-town, from the abbey built here about the year 670, as some say, by Cissa, King of the West Saxons, or, according to the testimony of others, by Hearn, his nephew. It continued to flourish until the arrival of the Danes, who reduced it to ashes. It did not, however, long remain in a state of ruin; for Ethelwaldus, one of their abbots, and afterwards Bishop of Winchester, rebuilt the whole in an elegant style. A short time after the Conquest, this place was selected by William the Conqueror, then making his tour of England, to pass hi Christmas at. Here also his son Henry was

left to be instructed by the monks, who performed their duty so sedulously, that, as is well known, their pupil afterwards acquired the appellation of Beauclerc.

In the church were many ancient monuments, especially one of Jeffery of Monmouth, the monkish historian, who, according to William of Newbury, was abbot in Henry I.'s reign. The abbey, its fine church, and every thing belonging to them, were destroyed at the general dissolution, when its revenues were no less than £2,042.

Abingdon is pleasantly situate on the banks of the Isis, and is a populous and flourishing place.

LAMBORN takes its appellation from a small river of the same name, which is remarkable for being high in the summer and low in the winter, and falls into the Kennet, below Newbury.

Near this town is the most remarkable antiquity in Berkshire, of which the following is, we believe, a very accurate description:—

"White-Horse Hill is about two miles to the north of Lamborn, on the summit of which is a large Roman intrenchment, called Uffington Castle, from its overlooking the village of Uffington, in an adjacent valley; and a little below this fortification, on a steep side of the same hill, facing the north-west, is the figure of a white horse, the dimensions of which are extended over about an acre of ground. Its head, neck, body, and tail, consists of one white line, as does also each of its four legs. The lines are formed by trenches cut

in the chalks, two or three feet in depth, and about ten feet in breadth. The chalk of the trench being of a brighter colour than the surrounding turf of the hill, the whole figure, when the mid-day sun darts its rays on it, is visible at more than twelve miles distance. A white horse is known to have been the Saxon standard, and some have thence supposed, that this figure was made by Hengist, one of the Saxon kings. But Mr. Wise, the author of a letter on this subject addressed to Dr. Mead, and published in 1738, brings several arguments to prove that this figure was formed by order of Alfred, during the reign of Ethelred, his brother, as a monument of his victory gained over the Danes in the year 871, at Ashdown, now called Ashen, or Ashbury Park, the seat of Lord Craven, near Ashbury, not far from this hill. Others, however, suppose it to have been partly the effect of accident, and partly the works of the shepherds; who, observing a rude figure somewhat resembling a horse—as there are, in the veins of wood and stone, many figures that resemble trees, caverns, and other objects—reduced it by degrees to a more regular figure.

But, however this be, it has been a custom immemorial for the neighbouring peasants to assemble on a certain day about Midsummer, to clear away the weeds from this white horse, and trim the edges, to preserve its colour and shape, which they call scouring the horse; after which the evening is spent in mirth and festivity. To the north of this hill there is a long

valley, extending to the western side of the county where it borders upon Wiltshire, as far as Wantage, which, from this hill, is called the Vale of the White Horse, and is the most fruitful part of the country."

THE COUNTY OF HANTS.

HAMPSHIRE, according to Mr. Camden, was called by the Saxons Hantscipe; but in the ancient annals it is written Hamtunscyre; and by later writers *Hamteshyre*, *Hamteshire*, and *Hampshire*. Florence of Worcester calls it *Hantunscyre*, which is supposed to be a mistake for *Hamtunscyre*, as written in the Saxon annals, from which he transcribed. As to the derivation or origin of the name of this county we are left in the dark, it being slurred over by every author we have met with, and not noticed at all by the learned Camden. It is probable, however, that it takes its name from the river Anton; and this is confirmed by Bailey's Dictionary—"Hampshire, (Hantscipe, *Sax.*) so called from the river Anton."

Hampshire, at the time of Julius Cæsar's arrival in this island, was inhabited by a colony of the Belgian Gauls, called by the Romans *Regni*; and, according to Dio, when Vespasian was sent to command the forces in Britain, he landed somewhere in this county, and at one time was so fiercely attacked by the natives, that, if his gallant son Titus had not come to his assistance, he must inevitably have perished. The same author

tells us, that he fought above thirty battles with the inhabitants; but the Roman discipline having overcome the numbers of the barbarians, the natives of this part of the island submitted to their victorious foes, and Vespasian took possession of the place in the name of the Emperor Nero.

During the Heptarchy, Hampshire formed part of the kingdom of Wessex.

SOUTHAMPTON, the county town, is pleasantly situate between the Aire, or Hitching river, on the east, and the Tees, or *Anton*, on the west; from which latter river, the ancient name of the Tees, the place is supposed to have taken its appellation. It was anciently called *Hantun*, and has since been termed South Hanton, or Hampton, to distinguish it from Northampton (Northamptonshire), and others of the same name.

"Returning again in order to go to Southampton, we meet with the mouth of the river Test, Tees, or Tese, as it is variously written. But Ptolemy calls it Trisanton, which Camden supposes should be read Traithanton, *i. e.* the bay of Anton, which was the ancient name of the Test, as may be collected from the names of Antport, Andover, Hanton, or Southampton, situate thereon."—*Universal Magazine*, 1750.

In Domesday-Book we read, "in the town of *South-Anton*," &c.; and from the same record we learn that, at the Norman Conquest, there were in Southampton eighty tenants, who held their lands as royal demesnes.

In the reign of Henry II. it received a charter of incorporation, after which it became a flourishing place, but was burnt down by the French in the reign of Henry III., and soon after rebuilt in a more handsome manner, and surrounded with walls, ditches, and battlements, having watch-towers at proper distances, of which some remains are still left.

Most of our historians are of opinion that this was the *Clausentum* of the Romans—but we are aware that this has been stoutly opposed; though, by some, it has still been thought that that ancient city stood in the hamlet of St. Mary's, a little more to the right, where some of its ruins were formerly quite visible. Whether of Roman origin or not, however, Southampton has claims to high antiquity, and was in considerable repute under the West Saxon kings. The earliest mention, we believe, which is made of it occurs in the *Saxon Chronicle*; from which it appears that it was attacked by the Danes in 873, who, after committing many barbarities, were repulsed and driven to their ships. About 980 they again landed, and ravaged the town and its neighbourhood, and a third time, about twelve years afterwards. When Canute attained the British sceptre, these ravages were stopped, and the town became the occasional residence of that monarch. Here it was that he rebuked, so justly, his flattering courtiers, when the disobedient tide washed his feet; and here the gallant Henry V. mustered his forces for the conquest of France, when the conspiracy against

his life, by the Earl of Cambridge, was previously discovered and punished.

In the reign of Henry VI. this town must have been a considerable place for mercantile affairs; for we find that Sir Thomas Cooke, lord mayor of London, was collector of the customs. It was at this port that the Portuguese first landed with their foreign wines, after they had discovered the Canaries; but the London merchants, being jealous of the growing power and riches of the place, procured an order that all ships coming from the Canaries should land their goods at some port on the river Thames.

In this place are six churches. The new church, chiefly designed by Mr. Reevely, from various ancient temples in Italy and Greece, is much admired, and the roof is said to be the most masterly performance of the kind in the world. Southampton was made a county of itself in the reign of Henry VI.

WINCHESTER, a very ancient city, was called by the Romans *Venta Belgarum* The word *Venta*, according to Leland, is derived from the British *Guen* or *Guin*, *i. e.* white, from the situation of the place being in a soil of chalk and whitish clay. By the Saxons this place was called Wintanceaster; by the Latin writers, *Wintonia;* by the Britons, *Caer Givent*, as by us, *Giventchester*, *Wintchester*, Winchester. It was the capital of the Belgian Britons, and, after the decline of the Roman empire, the chief residence of the West Saxon kings, as well as of the English mo-

narchs after the dissolution of the Heptarchy. That it was famous among the Romans we are well assured from the imperial weaving shops *(textrina sua sacra)*, where great quantities of cloth were woven, for the use both of the emperors and the army. We are likewise told that great numbers of dogs, of the best English breed, were here trained up for the chase, and afterwards sent over to Rome, and esteemed at that time superior to any others in the Roman provinces. Winchester was generally esteemed the capital of England before the Conquest, and thus often became the seat of great actions. When Egbert had reduced the other kingdoms of the Heptarchy, he was solemnly crowned king of all England, in a *swiltenagamote*, or great council of the nation, holden in this city. The bishop, either at that time or soon after, was the famous St. Swithin, on whose festival, if it happens to rain, the superstitious tell us that it will continue to do so for forty successive days. This bishop was a man of great repute, as appears from King Egbert's appointing him tutor to his children; and so high was his fame and sanctity, that after his death he was canonized at Rome.

Great ravages were committed by the Danes in this city, but it was soon rebuilt, and continued increasing many years after. Alfred the Great intended to have built a monastery in Winchester; but dying before he could execute the scheme, it was begun and finished by his son, Edward the Elder, who bestowed many lands, and ample privileges on it. Canute kept his court here,

and sent for Queen Emma from Normandy, whom he married; and when the Barons invited Edward the Confessor to the throne of his ancestors, he was crowned in this city by Edfius, Archbishop of Canterbury.

Henry I., on the death of Rufus, attended a great assembly of the nobles sitting in this town, and claimed the crown; and when they told him that they were bound by oath to give it to his brother Robert, knowing that he had the love of the people, from his being the first of the Norman race born in England, he drew his sword, and swore that no man should take possession of the crown, unless he was approved of by the people; and, rather than involve the nation in a civil war, the crown was given to him.

It was in the monastery of this city that Matilda, the daughter of Malcolm King of Scotland, resided; when Henry I., to ingratiate himself with the English, took her out of the monastery and married her, thereby restoring the ancient Saxon line of the royal family, she being, by her mother Queen Margaret, great-granddaughter of Edmond Ironside.

Prince Henry, son of Henry II., was crowned here in 1172; and the Duchess of Saxony, daughter of the same monarch, being on a visit to her father's court, was here delivered of a son, named William, from whom the illustrious family of Hanover is lineally descended

When Richard I. returned from his romantic expedi-

tion to Syria, he was crowned in this city, although that ceremony had been performed at Westminster several years before. King John often kept his court here; and his son, Henry III., who was born in the castle, was always called Henry of Winchester, in whose reign, when the barons took up arms, Simon de Montfort took this city, plundered the inhabitants, and, at the instigation of the priests, put all the Jews that could be found to the sword; but the barons being overpowered by the royal army, the king held a parliament here, wherein the grievances of the people were heard and redressed.

It was in this city that Edmund Plantagenet, brother of Edward II., was beheaded, at the instigation of Mortimer; and here Richard II. held one of his parliaments, wherein nothing was to be heard but complaints against the oppressions of the magistrates all over the kingdom.

During the civil wars between Charles and his Parliament, this city suffered considerably from depredations made on the ancient monuments by the soldiers, who considered them as relics of idolatry; but it revived again at the restoration—the king and his court often making journies to, and spending some time in this place.

Winchester is particularly famous for its cathedral, the bishopric of Winchester being one of the richest in England, if not in Europe. This, according to William of Malmsbury, was first built by Kenelwach, king

of the West Saxons, on the ruins of the one erected while the Romans were in possession of the island. But this being destroyed by the Danes, another was begun by Bishop Wakelin, a few years after the conquest; but it was not brought to any great perfection, until the reign of Edward III, when William Edendon, the then bishop, carried on the work; and it was finished by his successor, the celebrated William of Wyckham, High Chancellor of England.

ALRESFORD, *i. e.* the Ford of Alre, or Arle, was so named, according to Camden, from a river on the east side of Southampton, formerly called the *Alre*. It is but a small place, though of considerable antiquity, and is situate near one of the Roman highways, part of which serves as the head of a pond, called Alresford pond, a noble piece of water, wherein is a great number of swans. In May 1690, this town was entirely consumed by fire, but was soon after rebuilt in a handsome manner; but we are informed that it has been destroyed twice since in a similar way.

ANDOVER was called by the Saxons Anbeapanan, *i. e.* the ferry of the river Ande, Ant, or Anton, upon which it stands. This is a large well-built town, and a place of great antiquity, as its first charter was granted by King John. In Elizabeth's reign a new charter was granted. The church is an ancient edifice, the patronage of which was given by William the Conqueror to the abbey of St. Florence, at Salmur, in Anjou. In Henry Vth's reign that grant was revoked, and

its whole temporalities settled on Winchester college. Andover was well known to the Romans, as is evident from the several Roman encampments which may be traced in its vicinity. The Roman road from Winchester to Cirencester passes near the town; and Dr. Stukeley has conjectured, with some probability, that this place was the Andaoreon of Ravennas.

Portsmouth is so called from its situation on the mouth of a small bay, and arose out of the ruins of Porchester, where it is supposed Vespasian landed, when he was sent by the Emperor Nero to command the army in Britain. There was formerly a harbour at the latter place; but the sea having retired, the trade and population were removed to Portsmouth, which has now for a long time past been the principal rendezvous of the navy, its haven being in extent almost sufficient for the whole navy of England.

When the Empress Matilda came over from Normandy to claim the crown of England, she landed at this place, but was obliged to take shelter in the castle of the Earl of Arundel, who had married her stepmother, the widow of Henry I. And when Henry III. intended to invade France, he here mustered the greatest army that had ever been raised in England. When Richard II. was on very bad terms with his subjects, the French landed here and burnt the town, after robbing the inhabitants. A few years after they made a second attempt, but the town being rebuilt, the inhabitants fitted out a fleet, and took all the enemies' ships,

and only nine Frenchmen, who got ashore and were taken prisoners, escaped alive. From this period the place began to flourish; and, in the beginning of the reign of Edward IV., that prince erected two forts at the mouth of the harbour, which were made into a garrison for the protection of the coast by Henry VII. During the reign of Henry VIII. the fortifications were carried on rapidly, and they were completed in the reign of Elizabeth.

In the reign of Charles I., Portsmouth was appointed as the rendezvous for the armament destined for the relief of the protestants in Rochelle, at which time the Duke of Buckingham was stabbed by Felton. During the civil wars, it was garrisoned for the Parliament. Charles II. was married in this town to Catharine, the Infanta of Portugal.

Lymington is so called from a creek or river of the same name, where the river Boldre discharges itself, and is about a mile from the sea. Few events of interest are recorded of this town, though it is said to have been thrice burnt by the French. The place is famous for the manufacture of sea salt. The brines are collected in summer, and in the winter season the medicinal salts, known by the names of Epsom and glauber, are manufactured from the residuum deposited in the drying troughs.

Christchurch, so called from its church dedicated to our Saviour, is a place of great antiquity, and in the times of the West Saxon kings, had a collegiate

church, which, in the reign of Edward the Confessor, had a dean and twenty-four secular canons. Some time after the Conquest, Ranulph de Flambard, a Norman ecclesiastic, was appointed dean of this college, and he rebuilt the whole edifice after he was appointed to the see of Durham. Considerable additions were made to its revenues by Richard, Earl of Devonshire, in Henry I.'s reign; and towards the latter end of the reign of Stephen, the seculars were ousted, and Augustine monks placed in their room. There was anciently a strong castle in this town, of which no remains are now left.

THE COUNTY OF KENT.

KENT was called by the Greeks Κίνται, and by the Latins *Cantium*. Lambard derives it from the Welch Caine, a leaf, because the county formerly abounded in woods; but Camden, from *Canton*, a corner, "because England in this place stretcheth out itself in a corner to the north-east." Kent, being situated nearest the continent of Europe, has often been the theatre of great actions. It was in this county that Julius Cæsar landed when he came to invade Britain: it was the place first seized by the Saxons, after they had defeated the northern barbarians; and popery was first preached at Canterbury by Austin and his followers. At the arrival of the Romans it was governed by four British

chiefs; and it was the first, although not the largest, of the kingdoms of the Heptarchy.

CANTERBURY is called by Bede and others *Dorobernia*; by the Saxons Cant-para-byrig, which signifies the city of the people of Kent; by the Britons *Caer Kent*, or the city of Kent, and by the Latins *Cantuaria*. This place is generally agreed to have been the Roman *Durovernum*, and it is famous for being the archi-episcopal seat of the primate of all England. The Saxon kings of Kent had their residence in this city, from the arrival of Hengist till the end of the sixth century.

The chief ornament of this city is its fine cathedral, partly built by Ethelbert, the first Christian king of Kent, and entirely rebuilt, in 1080, by Archbishop Lanfranc, who filled it with 150 monks, and, till the reformation, it had thirty-seven altars. Here was the once famous shrine of Thomas à Becket, who, having been murdered here in 1170, was afterwards canonized, and even miracles pretended to be performed at his tomb. Pilgrims visited it from all parts of Europe, and to such an extent was the adoration of Becket carried, that in one year the offerings at his tomb amounted to £954. 6*s*. 3*d*.! at that of the Virgin's, £4. 1*s*. 8*d*.! and at that of the Deity, not a single farthing!!! In 1179 Louis VII. of France made a pilgrimage to this place in disguise, and bestowed on the shrine a jewel, called *Regal* of France, which Henry VIII., at the dissolution of the monasteries, appropriated to his own use, and wore as a thumb ring. All the other treasures

were also seized, together with the estates of the monastery, and the cathedral was then established on the new foundation of a dean, twelve prebendaries, six preachers, six minor canons, and other officers and servants.

From the west door to the choir steps, the body of the church measures 178 feet; from north to south, including the side aisles, seventy-one feet; and, to the vaulted roof, in height eighty feet. The choir is considered the most spacious in the kingdom. The altar-piece was designed by Sir James Burrough, master of Caius college, Cambridge; and the great stained window rivals any thing of the kind in England. Behind the altar is the beautiful chapel of the Holy Trinity, in the middle of which stood the shrine of the famous Becket. It contains the episcopal choir, and the monuments of Henry IV. and his queen, Edward the Black Prince, &c.

There are eleven other churches in this city; and there were formerly several others, no remains of which are now left. In and near Canterbury are many ruins of ancient buildings, particularly of a strong wall, supposed to have been built by the Saxons, the work not being in the Roman taste. This has been suffered by the inhabitants to fall to decay, though its remains, and those of several other antiquities in this city and its vicinity, are still well worthy the attention of the curious traveller.

MAIDSTONE was anciently called Mebpæzertun,

Sax., which signifies Medway's town, from its being seated on the river of that name. Nennius, who wrote about the ninth century, calls it *Caer Megwad*, corruptly, as is supposed, for *Medwag*, or the Medway city, and states that it was the third considerable city in Britain before the arrival of the Saxons; and it appears from Domesday-Book to have been a borough by prescription, although it did not send representatives to Parliament till the reign of Queen Elizabeth, when it received a charter of incorporation to be governed by a mayor, assisted by twelve of the principal inhabitants.

When the foreign Protestants found shelter in England, many of them settled at Maidstone, where they carried on trade; and there being a manufactory of baize, at the time of the reformation, and hops planted at the same time, the following distich was often repeated:—

> "Hops, reformation, baize, and beer,
> Came into England all in a year."

Maidstone is the county town, and contains above 8,000 inhabitants. It has a gaol (a spacious stone building), a large, handsome church, a neat theatre, and extensive barracks for horse and foot. The trade, by means of the Medway, is considerable, particularly in hops, of which there are numerous plantations around the town. It is considered to have been anciently a Roman station of great repute. The chief antiquities are the gate of St. Mary, and All Saint's

college, built by Archbishop Courtney in 1396. The privilege of returning two members to Parliament was conferred by Edward VI. and confirmed by Queen Elizabeth. The assizes for the county are holden here.

SEVENOAKS received its name from seven tall oaks, which formerly grew on the spot where the town is built. In the reign of Henry V. one Sir John Sevenoke, lord mayor of London, and once a poor foundling, brought up by the benevolence of the people, and named, of course, after the place in which he was found (a custom generally adopted by the parish officers), built an hospital here, for the support of aged persons, and a free school for the education of the youth of the town, in gratitude for the charity he had himself formerly received from the inhabitants. This school was afterwards further endowed by Queen Elizabeth. In the ancient market-house, standing near the middle of the high street, the assizes were holden several times in the reign of Queen Elizabeth, as they have been twice or thrice since. The church of this town is a spacious and handsome structure, forming a very conspicuous object for several miles round, from its elevated situation at the south end of the town.

THE COUNTY OF SURREY.

SURREY, or SURRY, was called by the Saxons Subpea, from its situation on the south side of the river,

sub signifying the south, and rea a river. It is called by Venerable Bede *Suthriona*, whence commonly *Suthrey*, and, by contraction, Surrey or Surry.

The inhabitants of this county, as well as those of Hampshire and Sussex, were called by the Romans *Regni*, but for what reason we have only conjectures, as to whether the term was proper or appellative. During the Heptarchy, Surrey made part of the kingdom of Sussex, or the South Saxons, till the whole was united under Egbert the Great.

KINGSTON (*i. e.* king's town) was so called from its having been the residence of several of our Saxon kings, and because Athelstan, Edwin, Ethelred and others, were crowned here, upon an open stage erected for the purpose in the market-place. In the reigns of Edwards II. and III., it received summonses to send members to Parliament; but, neglecting to pay them for their attendance, it was afterwards deprived of that privilege. The Lent assizes for the county are holden at this place.

GUILDFORD is said by Camden to have been, in the Saxon, Gulbeporb, which signifies a golden ford; but by others it has been considered that its name is compounded of Gilb, *Sax.*, a college, and *ford*.

Guildford is the county town, and a place of great antiquity, having been one of the country residences of the West Saxon kings, and given by Alfred the Great to his nephew Ethelwald. At the Norman conquest there were seventy-five houses in this town, inhabited by 175 men able to bear arms, whence it is to be in-

ferred that it was then a place of considerable repute. Mr. Blount, in his account of ancient tenures, informs us that Henry III. bestowed some lands on this town upon condition that the inhabitants should maintain the king's laundresses, who, in the old monkish Latin, were called *Meretrices*, from which some writers have either supposed or pretended to suppose, that the lord of the manor was the keeper of the king's mistresses.

Henry II. and his son, King John, often kept their Christmas here in the castle, some ruins of which are still to be seen.

Guildford returns two members to Parliament, by the twenty-third of Edward I. The churches, of which there are three, are handsome gothic structures, and the town-hall in which the assizes for the county are holden, alternately with Croydon, is considered elegant, and was built entirely of stone at the joint expense of Lords Onslow and Grantley.

CROYDON.—For the derivation of the name of this town, the author has sought industriously, but in vain. Camden merely says that it was "formerly *Cradiden*, lying under the hills, &c."

The manor of Croydon has belonged, ever since the conquest, to the archbishops of Canterbury, who had a venerable palace here, in which the first prelate that can be traced as resident is Archbishop Peckam, in 1278, and the last, Archbishop Hutton, in 1757. It was alienated and sold by authority of Parliament in 1780, and is now employed as a cotton ma-

nufactory. Of the hospital, founded and endowed by Archbishop Whitgift in the reign of Queen Elizabeth, we believe the following to be a correct account.

Archbishop Whitgift's Hospital, Croydon.

Institutions of this nature arose upon the dissolution of the monasteries, in the grants of property to which the support of the poor was frequently made a condition; and the hospital of the Holy Trinity is one of the many instances of the benevolence and humanity of Whitgift, who was the third archbishop of Canterbury after the reformation. The building was commenced in the year 1596, and wholly completed about 1602. Never having been rebuilt, it retains the architectural character of that interesting period of our history—the reign of Queen Elizabeth. The principal front of the edifice remains, as is represented in a print engraved in 1755, with the exception of the removal of a projecting clock, and a bell turret on the roof. It is constructed with brick, the quoins and dressings of the windows, stone; in the centre and at each end of this front are pointed gables. Over the entrance is the arms of the Archbishopric of Canterbury, surmounted by the mitre, and accompanied by the following appropriate inscription:—

"Qui dat pavperi, non indigebit."

The buildings surround a quadrangle, and consist of a hall, chapel, free-school, and apartments for the poor brethren, as the inhabitants are denominated.

The court is now converted into gardens, crossed or divided by numerous little paths into separate plots, each apparently cultivated agreeably to the taste of the brother to whom it may be allotted. In the north-west angle stands a small sun-dial, the face of which is glazed. Crossing the centre of this court, or quadrangle, on the opposite side is an arched entrance—over it, an inscription, denoting its having been "restored 1817. Francis Walters, warden." On the left hand of the passage, to which this arch leads, is the hall, or refectory: it is small and low, probably twenty-eight feet by eighteen. In the large fire-place, at the south end, are dogs, for the convenience of burning wood; and in the small windows, about four in number, are many fragments of painted glass, consisting of the royal arms within the garter, mutilated, a crown, swags of flowers, parts of Whitgift's motto, &c.; one small piece is perfect, containing a shield of arms placed between caryatides; the coat is quarterly 1st argent, a fess engrailed, between six billets gules; second argent, a mullet sable; third azure, a fess dan cette ermine; fourth argent, a chevron purpure, between three perukes proper—brown; the whole inscribed—"Edwardus Aylworth, anno 1598." In the hall are two strong oaken tables, formerly in one; they are of contemporary workmanship, and bear the name of the donor, who gave it "to the poore for ever." The brethren dine here three times in the year; and it is traditionally asserted, that a chief delight of the

founder, during his retirement at Croydon, to which place he was greatly attached, was in dining frequently at the hospital with his poor brethren, as he called them. Upon one of the tables is placed a large Bible, printed by Barker, given to the society by Abraham Hartwell, secretary to the archbishop, in the year 1599. It is preserved in a very curiously ornamented cover, with large brass bosses, &c. This has been repaired, in an indifferent manner, at the expense of John Lett, of Lambeth, in 1813, two hundred and fourteen years after its original presentation.

This charitable foundation, like many others, has been much abused, as appears by "An Account of the Proceedings and Evidence on a Writ of Enquiry, to ascertain the Damages due from the Rev. John Rose, D.D., unto the Warden and Poor," published at Croydon, in 1813. In the entrance to the hall hangs a list of their estates, with the former produce contrasted with the increased produce since an inquiry has taken place. This list was printed in 1817.

The apartments of the poor brethren are of convenient size; and the inhabitants appear now to possess much comfort: they are each allowed twelve shillings weekly, and twenty shillings every alternate year, in lieu of cloaks. Their allowance had been reduced so low as three shillings per week.

The chapel is entered from the south-east corner of the quadrangle, and, like the hall, is small in its dimensions. The east window, which is pointed and divided

by stone mulleons, was erected at the expense of the Archbishop of York; over it, on the outside, is a stone pannel, thus inscribed:—

"Ebora Censis
Hanc Fenestra
Fieri Fecit,
1597."

In the centre of this window are the armorial bearings of the Archbishopric of Canterbury, impaling the coat of Whitgift, argent, on a cross fleury sable five bezants; the whole reversed, through the inattention of the glazier.

On the wall, on each side, at the east end, are verses in honour of the founder:—"To the happie memorie of the most Reverend Father in God, Doctor John Whitguift, the late Archbishop of Canterburie, &c. His Grace's some time faithfull loving servant, and unworthy Gent, Usher, I. W. consecrated this testimonial of his ancient duty. Obiit 29 Febr. 1603." Then follow nine stanzas.

There are two small windows on the south side, and between them a painting of the Decalogue, with the figures of Moses and Aaron.

On the north side hangs a tablet, in the centre of which are the arms as before; at the top, the initials I.W. 1600, united by a curiously formed knot; the rest of the tablet is filled by sentences in Latin within ornamental compartments. On the right side, and nearest the east window, is a portrait of a lady, "Ano

Dñi 1616, ætatis suæ 38." She is dressed in black with a ruff, and holds in her hand a closed book.

On the other side of the ornamental tablet hangs, within a frame, an emblematic figure of a skeleton; but now so obscured by age, that its reference is not clear.

The west end of the chapel is occupied by a very fine portrait of the founder: he is represented standing at a table, on which rests an open Bible, which he holds in his hand; on the table stands another book, clasped; also, a bell, watch, and seal, an inkstand, containing his knife, pens, &c.: the whole of these utensils are curiously formed, and well painted; behind, are books, carefully ranged on a shelf. The portrait is in the hard manner of Marc Garrard, and is, no doubt, a faithful resemblance of the worthy, humane, and pious prelate. Over it are the arms, as in the window, with his motto—"Vincit qui Patitur;" on the frame is inscribed, in gold letters, the following expressive lines:—

"Feci quod potui; potui quod, Christe, dedisti;
Improba fac meliùs, si potes, Invidia
Has Triadi Sanctæ primi qui struxerat ædes,
Illius en veram Præsulis effigiem."

The archbishop died February 29, 1603, and is buried under a sumptuous monument in the south aisle of Croydon church; the tomb is remarkable, as being the exact counterpart of his immediate predecessor, Archbishop Grendall, who lies buried near the altar in the same church.

Archbishop Secker, who died in 1768, left five hundred pounds to the hospital founded by Whitgift.

RYEGATE, or REIGATE—formerly *Rhic-gat*, *i. e.* according to Camden, in our ancient language, the course or channel of a small river—is delightfully situate in a vale called Holmsdale; the inhabitants whereof, from having once or twice defeated the Danes, boast of their own bravery in the following lines:—

"The vale of Holmsdale,
Never won, nor never shall."

There was an ancient castle here, called Holm-castle, built in the time of the Heptarchy, some ruins of which are still to be seen, particularly a long vault with a room at the end, capable of holding 500 persons, where, according to tradition, the barons who took up arms against King John held their private meetings. The market-place here was formerly a chapel dedicated to Thomas à Becket. The church is a handsome free-stone building, and under the chancel are several monuments of the Howards, Earls of Nottinghamshire.

This town is an ancient borough by prescription, and has returned two members to Parliament ever since the original summons.

CHERTSEY, *i. e.* Ceroffa, *Sax.*, *Cert's isle*, is called by Bede *Ceroti Insula*, that is, the island of Cerotus. This is a place of considerable antiquity among the Saxons, and it is generally supposed, that at a place called Cowey Stakes, near this town, Julius Cæsar

crossed the Thames, when he led the Roman army into the kingdom of Cassibelanus, who had encamped his forces on the opposite shore.

A monastery was founded here almost as soon as the Saxons were converted from Paganism; but the Danes burnt it to the ground, after murdering the ecclesiastics. It was rebuilt by King Edgar, who granted it many privileges; and in succeeding times it received great benefactions, as appears by its valuation at the dissolution, when the rents amounted to £744. The unfortunate Henry VI. was buried here; but afterwards removed to Windsor, by order of Henry VII.

This place is celebrated for the residence of Cowley the poet, who, after having refused many court preferments, retired hither to enjoy the pleasures of a country life, and here ended his days.

Chertsey is situate near the Thames, over which it has a handsome bridge of seven arches.

FARNHAM, or *Fern-town*, which derives its name from the great quantity of fern which formerly grew in its neighbourhood, is pleasantly situate on the banks of the river Lodden. It was a place of great repute among the Saxons, and given by King Ethelbald to the church of Winchester, to whose bishops it has belonged ever since. In the reign of King Stephen, Henry de Blois, Bishop of Winchester, built a castle on an eminence, long noted for being the summer residence of his successors. This is said to have been a most magnificent structure, strongly walled and moated round,

with towers at proper distances, and a large park for the diversion of hunting. A large market-house for wheat and hops was built many years ago, at the sole expense of one Mr. Clarke; and we are told by Dr. Fuller that, whilst it was building, the workmen were often interrupted by great numbers of people, some approving and others disapproving of the design, which induced the founder to cause the following distich to be engraven on one of the stones:—

"You who do like me, give money enough to end me;
You who dislike me, give as much to mend me."

This town is surrounded with plantations of hops, for the culture and quality of which it is greatly famed. Its corn-market was formerly reckoned one of the largest in the kingdom; but it is now much diminished by the Sussex and Hampshire farmers sending their meal to London by sea.

GODALMING, an ancient town situate on the river Wey, is said to have taken its appellation from Goda, a pious lady among the Saxons, who founded a religious house here, giving it the name of her arms, from whence the present name of the place is corruptly derived. Godalming received a charter of incorporation in the reign of Queen Elizabeth, by which it was appointed to be governed by a warden and eight assistants, who act as common-council.

SOUTHWARK, commonly called *the Borough, par excellence*, is so called from its situation south of London; its name signifying a *work*, or *building, to the south:*

it is not mentioned in history before the year 1053, in the reign of Edward the Confessor, when it appears to have been a corporation governed by a bailiff, and continued in that state till the year 1327; when the city of London obtained a grant of it from the crown, and the mayor was to appoint all its officers. Some few years after, the inhabitants recovered their former privileges, and remained in possession of them till the reign of Edward VI., when the crown made a second grant of it to the city of London, for a pecuniary consideration.

At the same time London purchased all the privileges belonging to the Archbishop of Canterbury, and abbots of Bermondsey, in Southwark, and from that period it has been annexed to London. It is divided into two parts, called the Borough liberty and the Clink: the former, reckoned one of the wards of the city, and as such named Bridge Ward Without, is under the jurisdiction of the Lord Mayor, and the latter is under the control of the Bishop of Winchester, who, by his steward, keeps a court-leet. The whole borough is divided into six parishes, *viz.* Christchurch, St. Saviour's, St. Olave's, St. John the Evangelists, St. Thomas's, and St. George's, and returns two members to Parliament by the 23d Edward I.

The charities are both numerous and considerable, consisting of St. Thomas's and Guy's Hospitals; the Magdalen Hospital; the Asylum for Female Orphans; the Freemason's School; the Philanthropic Society's

Institution; the Asylum for the Orphan Blind,' &c. The prisons are the county gaol, King's Bench, Marshalsea and County Bridewell.

THE COUNTY OF SUSSEX.

Sussex, in Saxon Sud-ſex, which signifies South Saxony, or the country of the South Saxons. While the Romans were in this country, it made the seat of the Regni, the principal district of Belgæ Britain, and, though a small county, was esteemed a place of great importance.

There are several considerable hills in this county, from the north-west borders of Hampshire, and extending to Beachey Head on the south-east; that part running to Lewes, distinguished by the name of the South Downs, being noted for feeding innumerable sheep, celebrated for the fineness both of their wool and meat.

Chichester is said by some to have derived its name from *cicer* a vetch, and *castra* a camp, "because when the Romans first settled there, that part of the country abounded with vetches." But this supposition has been set at nought by far higher authorities. Chichester, in Latin *Cicestria*, was called by the Saxons Cyſſanceaſtep *(Cissan-ceaster)*, which signifies the city of Cissa, who is said to have rebuilt the place after it had been burnt down by some Saxon and Norwegian pirates. It was then called Cissa's ceaster or city, and was the royal town of the South Saxon monarchs. We are

informed that the cathedral still contains a portrait of the before-mentioned Cissa.

The Bishop's see was translated from Selsey to this city in the time of William the Conqueror. It was, undoubtedly, a place of great repute among the Romans; and, from a stone dug up in one of the streets in 1725, the important fact that the Britons were, in some degree at least, subject to the Romans, during the interval between the arrival of Julius Cæsar and the reign of Claudius, which has been denied by many historians, would seem to be established.

This famous monument of antiquity was given to the then Duke of Richmond, who placed it in a temple in his garden. The inscription runs thus:—

"*Neptuno et Minervæ Templum, pro salute domus divinæ, ex auctoritate Tiberi Claudii, Cogidubni regis, legati Augusti in Britannii, collegium fabrorum, et qui in eo a sacris, vel honorati sunt, de suo dedicaverunt; donante aream Pudente Pudentini filio.*"

"For the safety of the Imperial family, this Temple was dedicated to Neptune and Minerva, by the college of artificers belonging to King Cogidubnus, the lieutenant of Augustus in Britain, and by those who officiated as priests, or were honoured in it, at their own expense; the ground being given by Pudens, the son of Pudentinus."

It appears, from Domesday-Book, that in the reign of the Conqueror it had only 100 hagæ, or houses; but, when the seat of the Bishopric of Selsey was removed hither, many houses were erected, the population increased considerably, and it soon became an extensive place.

The cathedral, which, though not large, is a very elegant gothic structure, and the Bishop's palace here, are both well worthy the attention of the curious.

WINCHELSEA is defined by Mr. Somner to signify, from its Saxon name, "a waterish place, seated in a corner:" which refers to the situation of the old town, which was almost surrounded by the sea, and in the angles of Sussex and Kent. Its Saxon appellation was Wincelꝛea of *wincel*, a corner, and Ea, or Iꝛe, an isle.

The present town was built, by King Edward I., in the year 1250, who made it one of the cinque ports, and surrounded it with a wall; but since the reigns of Richard II. and Henry VI., when it was sacked by the French and Spaniards, and deserted by the sea, it has sunk gradually into its present insignificance; and, though it still returns two members to Parliament, even its market has been discontinued.

The site of the old town, which was destroyed by the sea, in a dreadful storm and inundation, was upon the shore about three miles from the present. The old town had formerly a large and spacious harbour, and no less than eighteen churches. New Winchelsea had also a harbour; but it never was comparable to the old town, having had but three parish churches when it flourished most.

BRIGHTHELMSTON, by contraction BRIGHTON, was called by the Saxons Bꝛiꝛhtꝛealmeꝛtun, and is said to

have been so named from St. Brighthelm, of whom we can find no account.

Brighton, as it is now commonly called, is undoubtedly a place of great antiquity; but concerning the ancient state of this town we have little information. The inhabitants have a tradition that there was a bloody battle fought in its neighbourhood, and as a great number of human bones has been dug up, and as the coast of Sussex must have been the place where the Belgians often landed, and at last effected a settlement; many engagements undoubtedly took place, of which this might have been the most sanguinary.

In Elizabeth's reign, it was considered a place of some importance, especially at the time of the threatened invasion from Spain; and we are told that it was then encompassed with a stone wall above fifteen feet high, with four large gates. Charles II., after the battle of Worcester escaped from thence with Lord Wilmot, and being disguised was landed safely, in a fishing boat, on the French coast. During the civil wars, it was esteemed the greatest fishing town in the country; but its dependance is now principally upon the immense number of the nobility and gentry who resort hither at almost all seasons of the year. The Pavilion, the country residence, for many years, of his present Majesty, to whom this town owes a large debt of gratitude, was erected in 1784, and is now

fitted up with all the assistance which art and taste can supply.

Lewes is supposed by Camden to have taken its name from *pastures*, called by the Saxons Leppa. This is the principal borough-town of Sussex, and is a place of great antiquity, as we learn from our ancient historians that Athelstan had a mint here for coining. In Domesday-Book is an account of 127 burgesses in Lewes, the manor of which was granted, at the Conquest, to William de Warren, Earl of Surrey, whose lady founded a priory of Cluniac monks, the first of that superstitious order in England. It is seated on the declivity of a hill, on which are the remains of an ancient castle, the environs of which command a view scarcely to be matched in Europe. Here are six parish churches, the handsomest of which is St. Thomas's in the Cliff. Races are annually holden on the neighbouring downs; at which time the town is enlivened by most of the fashionables from the neighbouring bathing-places. Lewes returns two members to Parliament, by 23d Edward I. Near this town, in 1263, the battle was fought between Henry III. and the barons; in which the king was defeated and taken prisoner, and in consequence of which he afterwards ratified our glorious charter given by his father King John.

Horsham, as most of our antiquarians have imagined, has its name from Horsa, the brother of Hen-

gist, who first commanded the Saxons in this part of our island. King John granted its markets, and, in the reign of Richard III., it was given, by that prince, to his favourite, John Duke of Norfolk; but he having been attainted, in the reign of Henry VII., it became forfeited to the crown, till the attainder was reversed by act of Parliament, and it was restored to that noble family. The duke has lately enlarged the town-hall. This is, properly, the county town; although the assizes are not always holden here.

HASTINGS is called by Somnerus Hæstinz, of hæste, heat, "because of the bubbling, or boiling, of the sea in that place;" but Camden surmises that it was so called from one Hasting, a Dane; a great robber, who either seized, built, or fortified it. This is a sea-port and borough town, and one of the Cinque ports. We are told that there was also a mint in this place, in the reign of King Athelstan. It was here that the Conqueror mustered his army; and by Domesday Book it appears, that it was a place of some repute in the reign of Edward the Confessor. It received several charters from the first three Norman kings. In the reign of Richard II., the French landing here, reduced the whole place to a heap of ashes. Its last incorporation was granted by Charles II. The principal trade here is in fish, of which great quantities are sent to London, and it is now a good watering place. Hastings returns two members to Parliament, by the 42d Edward III.

ARUNDEL takes its name from the river *Arun*, which flows through it, and signifies a *dale* by the river *Arun*. It is an ancient town, and was of great repute under the Saxon kings; being mentioned by Alfred in his will, as "a manor to which belonged a castle." At the Norman Conquest it was given to Roger de Montgomery; and we are told by Lord Lyttleton, that when the Empress Maud arrived from Normandy, she took shelter in the castle here. By her it is said to have been given to William D'Albani, as a recompense for his defence of it against King Stephen. The old castle is still standing, and, although not entire, more perfect than could be expected. The possession of it confers an earldom on its proprietors, by an act passed in the reign of Henry VI., by which right the Duke of Norfolk is Earl of Arundel. The church is a venerable gothic structure, in which are several monuments of the Arundel family. Arundel is a borough by prescription, and has sent members to Parliament ever since the original writs in the reign of Edward I.

BATTEL or BATTLE, formerly called Epiton, took its present name from the great battle of Hastings, fought near this place, between William—thence, from proving the victor, styled the Conqueror—and Harold. An adjacent hill, with a beacon on it, and therefore called Beacon Hill, was formerly called Standard Hill, because William the Norman set up his standard of defiance there the day preceding the battle. An abbey

was erected, by the Conqueror, on the spot where the battle was fought, and Harold fell: thence called Battle Abbey. It was a stately pile, of about a mile in circumference, but scarcely any part of the original structure, except the gatehouse, used now for the sessions and public meetings, remains entire.

INDEX TO PROVERBS.

A

Page

A 'cute man 1
A dab at any thing .. .. *ib.*
After Death the Doctor 39
Ape, the higher he goes the more he shows his tail 37
April Dove's flood, &c. 22
Art and part 7
As blind as a beetle 49
As bold as Beauchamp .. .. *ib.*
As cunning as Crowder 2
As dead as mutton 10
As dead as a herring 9
As dead as Chelsea .. .. *ib.*
As fine as a horse 1
As mad as the baiting bull of Stamford 15
As pure as the gold of Acanny 23

B.

Bankrupt cart 51
Bear the bell 40
Beau traps 50
Bishop the, has set his foot in it 32
Blarney 26
Blarney, he has been at .. .. *ib.*

Page

Blarney, none of your 26
Blind as a beetle 49
Blood, bound in 19
Blow a Moor, to 11
Bold as Beauchamp.. 49
Bolt, I have shot my 21
Bolt, the fool's, is soonest shot .. .. *ib.*
Boot (as "to boot") 51
Bound in blood 19
Bray, the vicar of, &c. 29
Bristol milk, why sherry is so called 52
Buridan's ass.. 6
By hook or by crook.. 3
By tre, pol, and pen, you shall know the Cornish men .. 49

C.

Canterbury gallop 51
Case, the, is altered, quoth Plowden.. 23
Cat, touch not the, but a glove 12
Char, char-woman, char-ing 56
Chelsea, dead as 9
Chelsea, to get .. .. *ib.*
Cock-a-hoop 57
Cockney.. .. .. 54, 55
Come in pudding-time 44
Cornish gentlemen are all cousins 14
Crocodile's tears 37
Crow, the, thinks his own bird fairest .. .. *ib.*
Cunning as Crowder 2

D.

Dab at any thing 1
Daggle-tailed 59

Page

David's sow 13
Dead as Chelsea 9
Devil did over Lincoln, to look as the 32
Devil and Dick Senhouse, it will do in spite of the 12
Dine with Duke Humphrey 29, 30
Doll, to 59
Dogs, the favourite, of the Prince of Orange 7
Don, to 57
Done *secundum usum Sarum* 48
Dout, douter 60
Drunk as David's sow.. 13
Dutch sale 52

E.

Efe a aeth yn Clough 27
English the, are the Frenchmen's apes 43
Every bean hath its black 37
Every grain its bran.. .. .. *ib.*

F.

Fine as a horse 1
Fire and water, to go through 30
Frogs—why Frenchmen so called 42
From Hell, Hull, and Halifax, good Lord deliver us .. 3

G

Gantlet, to throw the 25
Gantlope, to run the .. .. *ib.*
Gold goes in at any gate 36
Gone to pot 27
Gotham, the wise men of 18
Gotham, as wise as a man of .. .. *ib.*
Go through fire and water 30
Greenwich geese—why Greenwich pensioners so called .. 53

H

Page
Harum scarum 61
He did very well for his own hand, as Henry Wynne did .. 5
He is in a merry pin 17
He is become a clough 27
He shoots like a crowkeeper 21
Hell, Hull, and Halifax, good Lord deliver us, from .. 3
Helter-skelter 60
Henry Wynne, he did very well for his own hand, as.. .. 5
Herring, as dead as a 9
Higher the ape goes, &c.. 37
Highway to Needham 43
Hobson's choice 41
How will you be tried? 53
Hugger mugger 61
Hurly burly .. .. *ib.*

I.

I have paid all my Englishmen 28
I have shot my bolt 21
In April Dove's flood 's worth a king's good.. 22
It will do in spite of the devil, &c. 12

J.

Jack would be a gentleman if he could speak French 35
Ja'i payé tous mes Anglois 28

K.

King the, never dies 7

L.

Lady Done, there is, &c. 11
Lincoln, to look as the devil did over 32

Page

Lincoln, Tom of 33
Loud as Tom of Lincoln .. .. *ib.*
Lob's Pound 38
London Cockney 55
Love me, love my dog 7

M.

Mad as the baiting bull of Stamford 15
Manners make the man 12
Maudlin 58
Mealy-mouthed .. .. *ib.*
Merry pin, to be in a 17
Moon, the, is not seen when the sun shines 32
More sirs than knights 10
Mutton, as dead as .. .. *ib.*

N.

Nail, on the 40
Needham, on the highway to 48

O.

One beats the bush, and another catches the bird 28
On the nail 40
On the tapis 52

P.

Paid all my Englishmen 28
Paid my shot 36
Pick-a-back 57
Pigs, an it please the 34
Piping hot 42
Please the pigs 34
Post Bellum Auxilium 39
Pudding time, to come in 44
Pure as the gold of Acanny 23

R.

Page
Rob Peter to pay Paul.. 32
Rose, under the 44
Rowland for an Oliver.. 42
Rule the roast 40
Run a muck.. 31
Run the gantlope 25

S.

Sale, the, frees from rent 11
Scarborough warning, a 41
Scotch warming pan, a 40
Secundum usum Sarum 48
Sherry, why so called 52
Sherry, why called Bristol milk .. .. *ib.*
Shoot like a crowkeeper 21
Shot, I have paid my 36
Sirs, more than knights 10
Skin-flint 39
Sleep like a top 14
Spick and span new 56
Spite of the Devil and Dick Senhouse 12

T.

Take ground at Villa Viciosa.. 44
Tag, rag, and bobtail 43
The case is altered, quoth Plowden 23
The king never dies 7
The sale frees you from rent 11
There is Lady Done for you .. .. *ib.*
Thou art a bitter bird, said the raven to the starling 38
Throw the gantlet.. 25
Tit for tat 59

Page
Tittle tattle 60
To blow a Moor 11
Top, to sleep like a 14
Topsy turvy 60
Touch not the cat but a glove 12
True blue will never stain 22

U.

Under the rose 44
U. P. K. spells May goslings 16

V.

Venta deshaze Renta 11
Vicar of Bray 29
Villa Viciosa, the history of 44
Villa Viciosa, to take ground at 44

W.

Water Millock, the wicked of 15
Welsh rabbit, a.. 51
Welter 59
When the child is christened, godfathers enough 39
Wicked of Water Millock 15
Wise as a man of Gotham 18
Wise men of Gotham .. .. *ib.*

Y.

Yorkshire way-bit, a 50
Young men think old men fools, &c.. 15

INDEX OF MISCELLANEA.

A.

Page

Arraigned, probable origin of 63
Arrested, probable origin of .. .. *ib.*

B.

Balls, three, why pawnbroker's sign 90
Bankers, the first in London 119
Barbers, why they hang out long poles for a sign.. 85
Beggarly Scot 67
Black Monday 81
Blue Monday 83
Boar's head, the ceremony of the; with a carol from Wynkyn de Worde, and a song by Dr. Harrington 71
Boot account, what the sailors call a 91
Borough, English, origin of that custom, and why so called 65
Britain, why represented by a woman sitting with a shield, &c... 78

C.

Cap, why the symbol of liberty; when first used, and why worn by the students at Universities 101
Ceremony of the boar's head 71
Chequered boards, why on public houses.. 92

Page
Chinese custom, origin of a 122
Coffee house, the first in London 97
Couriers, first invention of 123
Cousins, marriage of 78

D.

De Courcy's, why privileged to wear their hats before the king 94
Derry down, the meaning of 102
Diamonds, the origin and use of 126
Druids, the magic circle of the 63

E.

Eating in company, the question discussed, whether conducive to health.. 87
Emphatic syllables, the discovery of the 125
Epitaphs and elegies, the antiquity of 116

G.

Gamut, the 125
Godiva, the story of.. 104
Gog and Magog 116
" Gwahr Merched," or " Maid's Fee," an old custom, explained 68

J.

Jack Ketch, why executioners so called, with some notice of his predecessors 74
Joan, the Popess 98

L.

Leofric and Godiva 104
Log book, the origin of the 128

M.

Page
Magic circle of the Druids 63
Marriage of cousins 78
Masquerade, account of the first in England 124
Medical question, whether eating in company be conducive to health 87
Morris dancing, by whom first introduced, &c.. 66

O.

Orrery, the invention of the 124

P.

Peeping Tom of Coventry 104
Poet Laureat, account of the first institution of 111
Pope Joan 98
Posting, first invention of 123
Protestant, whence the name took its rise 95

R.

Round robin, the antiquity of the 115

S.

Saint Monday 82
Scotch and English, a game 67
Slave trade, the origin of the 108
Sneezing, the antiquity of saluting persons when.. 79
St. Vitus's dance, why so called. &c.. 86
Superstition, the original meaning of 63
Surgeons, why exempt from serving on juries 87
Suttees, origin of 121

T.

Three balls, why the pawnbroker's sign 90
Tontine, why so called; when first invented, &c.. 99
Turbans, whence the practice of wearing them, &c... .. 101

V.

Page
Vivant Rex et Regina, why at the end of the play-bills .. 93
Verger of a court 64

W.

Watchmen, intimating the hour at Herrnhuth, in Germany, the manner of 98
Why a man measures more in the morning than at night.. 69

N. B. The portion of this work which is devoted to the "Derivation of the Names of Places," being arranged in counties, and that part which is appropriated to "Curious Derivations," being arranged alphabetically; it has been deemed unnecessary to supply any further Index.

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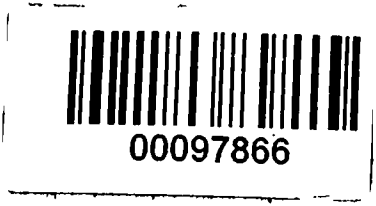
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